

# CANAAN PARISH

1733—1933



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H. S. Curtis

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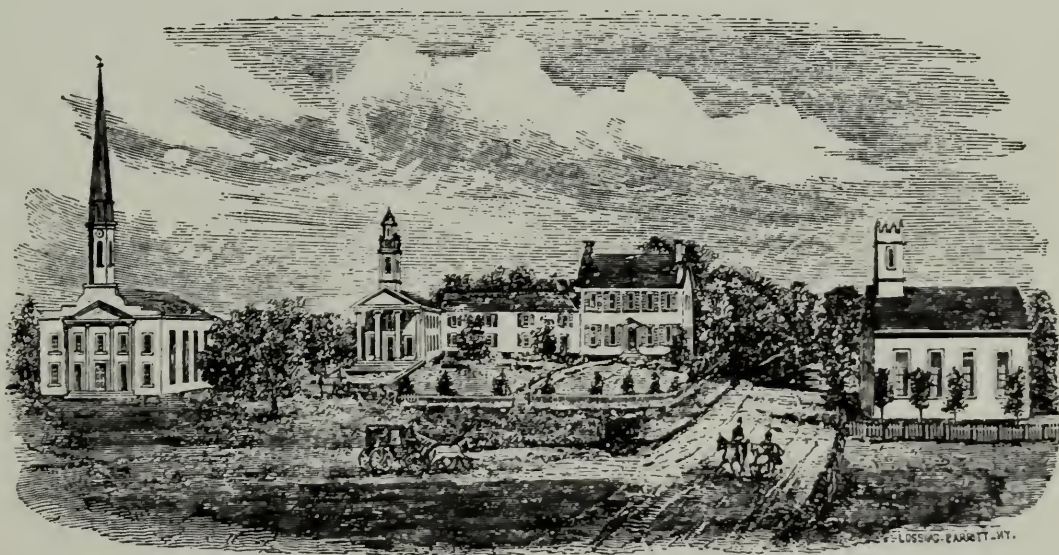
PART I

# Canaan Parish

1733 — 1933

Being the *STORY* of the  
CONGREGATIONAL CHURCH  
of New Canaan, Connecticut. *Congregational Church*

As told by the observance of its Two Hundredth  
Anniversary, June 20 to December 20, 1933



Church Hill, showing the present Meeting House, the Academy and St. Mark's Church, 1850.

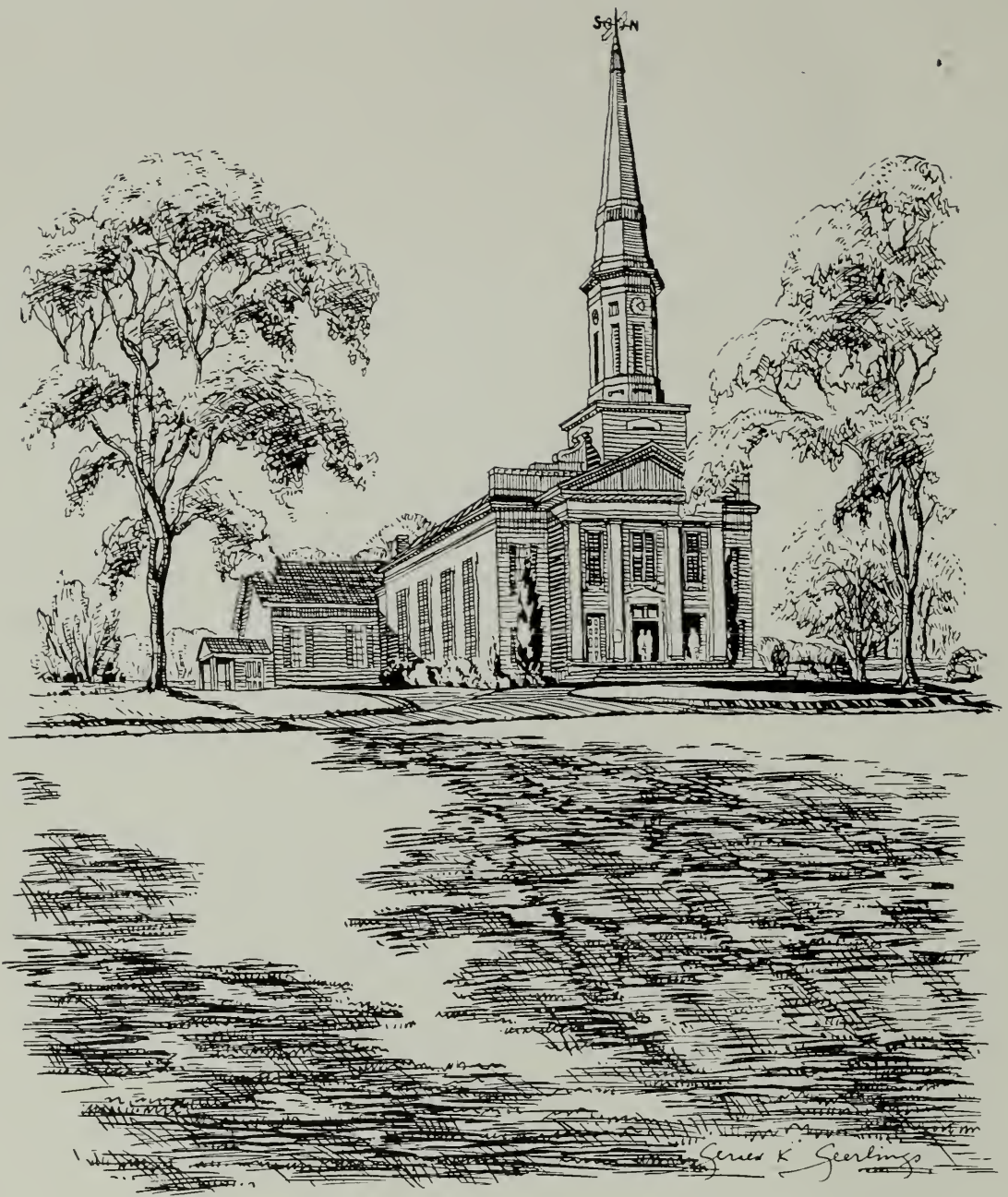
ALSO The History and Addresses of the  
Methodist Episcopal and St. Mark's Churches  
given upon the occasion of their 100th and  
150th Anniversaries respectively.



*"Thou didst confirm thine inheritance when it was weary. Thy congregation dwelt therein—Psalm 68. A vital characteristic of all world religions is a sense oftenest called 'the historic sense.' It is more than that—it is an awareness of God in the history of a people: like the children of Israel conscious of a divine hand in their life from generation to generation, their own purposes moulded by the inspiration of prophet and priest unfolding the sacred Word and marching on through time to meet the destiny in store for it.*

*"A time of anniversary permits a church to write its own Bible in this regard: we can reflect on the record of lives supported by God which were as near to us as the ancestors of the Psalmist were to him—a continuing testimony to the awareness of God, and a story which tells how God confirmed his inheritance when it was weary and how his congregation dwelt therein."—Rev. Merrill Fowler Clarke's Historical Sermon coincident with the Washington Bi-centenary, July 3, 1932.*





"Thy Church, thrice set upon the hill  
A beacon light appears.  
Its rays undimmed, 'tis shining still  
Through twice a hundred years."

## P R E F A C E

THE long established custom of publishing the record of a church anniversary observation prompted the undertaking of this book. Any study of the many church anniversary books must raise in the mind of the thoughtful reader a question whether they have not missed some of the possibilities of presenting the history of a community against a church background, and whether such a book is not quite the proper vehicle for that thesis.

In the case of Canaan Parish, like that of most early New England churches, the history of the church and that of the town are so closely interwoven that they can scarcely be told separately. We in New Canaan have grown to accept this as a fact up to 1801 when the church and town became separate identities. From then on, we have been inclined to think of their histories as entirely divorced from their former unity. To a degree this is perhaps true, but to a greater degree they have remained, if not organically united, certainly so closely involved in both their common and their respective aims and their sources of inspiration and guidance, that they remain the subject of a single story.

This book is not intended to be a history of Canaan Parish and her descendant, New Canaan, in the conventional manner beginning with geography, settlement, growth of institutions and industries, biography of outstanding men, and ending with the inevitable statistical data. That has all been done most ably by Professor Samuel St. John in 1876, and by Mrs. Charlotte Chase Fairley in 1932. It aims rather to invite the present generation, residents of an exceptionally favored small New England town, with a background rich in storied past, to reflect upon the values of simple lives—lives of the generations lived in orderly continuity and approaching ever nearer to our own day, and then to contemplate this picture into which we ourselves are adding line and color, form and perspective. There are no striking high lights in it—it is not that kind of a picture, but there is decided depth and tone—altogether a picture to stimulate profitable reflection.

Part One is essentially the story of the Congregational Church of Canaan Parish and New Canaan. More especially it is the story of a celebration of its two hundredth anniversary preceded by the St. John Address, reprinted with illustrations. Whether one has active church affiliations or not, it must be admitted that the celebration of a two hundredth birthday is an impressive experience. A program extending over a period of six months is likewise somewhat arresting. The quality of the effort may be judged by the reader. The serious interest in it is unmistakably reflected by the large number of people who participated in its creation and presentation.

Part One also contains the historical papers of both the Episcopal and Methodist churches both of which celebrated anniversaries during the period. The Talmadge Hill Chapel, the Catholic, Christian Science, and the African M. E. churches also record their histories. The critical reader of Part One may find briefly there some matter that should be helpful in an orientation of the church as an institution of society in a small community during the years 1733 to 1933.

Part Two is a story of the land—or rather of its human associations for there is no other permanent tangible foundation upon which these associations accumulate. Houses, men, institutions, come and go, but the land remains to tell the story of the drama of life—life lived upon it from the earliest days on through the several acts and scenes until there comes upon the stage of this drama of the land, the present owner and speaks his lines in the never ending play. How the land of Canaan passed from “Commonage” into private ownership; who these people who first acquired it were; what they contributed to the story of the land; how it passed on to others and what their story was—in brief, Part Two is an effort to present the story of the generations with reference to the land we today occupy. Every hearthstone in New Canaan participates to some degree in these stories of the past. Into that story will be woven that of the present owner whose antecedents, though they may have lived their lives in other communities, nevertheless they and their descendants who have come here to live have enriched our story with theirs. And so the land goes on in its unending accumulation of human associations becoming ever richer for the next human beings who possess it.

If this conception of the book “Canaan Parish” proves worthy, then it would seem inevitable that the imaginary line sometimes appearing to our regret between the older families and the more recent comers must disappear for with the new story woven into the old, do we not become one? At least the historian of the future, seeking not age alone, but human values, must so record us. To him this line between the old and the new will be as difficult to recognize as are the “perambulation line” and the “sequester line” of the early days to us of the present.

New Canaan, Connecticut, 1934.



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## WHY WE CELEBRATE

*The Reason for, and Purpose of the Program — Its Scope and Detail.*

THE history of the Congregational Church of New Canaan dates from the ordination and settlement of its first minister, Rev. John Eells, which took place on June 20, 1733. The ceremony was held in the first meeting house, erected the previous year near the site occupied by our present church.

From those days to the present, men and women have looked to this hill-top as their meeting place with God. We are today on holy ground. Three church structures which our fathers erected here one after the other have attested the vitality of their faith and the sincerity of their search after God's leading for themselves and for their children. Sacrifices which we of these times cannot fully comprehend they made willingly. By their lives and their prayers, as well as by that formal dedication of two centuries ago, every foot of this ground is hallowed.

In recognition of the stalwart courage and valiant faith of the men and women of the earlier days the church of today is challenged to take account of its past. Let us survey the rich contributions which through it have been made to the religious life and to the wholesome atmosphere of our community. Let us also consider the part this congregation plays in the life of today, and let us plan most carefully how we may build now and in the future in order that our children may inherit the spiritual wealth of the past not only undiminished, but rather enhanced by our own endeavors.

No one day would suffice for a suitable commemoration of this long and noteworthy history. Therefore we propose that the activities of the church and of its several societies and organizations for the next six months give large place to a carefully planned program of celebration. Let us help our children to appreciate the heritage which is theirs. Let us visualize for ourselves anew the benefits we have received from the founders and from all those who have here labored and worshiped and sacrificed in the name of their God and ours. Let us plan wisely for the future as God gives us to foresee the needs of the future. And let us rekindle our own spiritual zeal that we, in our generation, may add a worthy chapter to the history already written.

The program outlined here represents the work of a special Bi-Centennial Celebration Committee appointed by the church and charged with leading the congregation in this observance. We believe this program is worthy. We be-

lieve also that it is practical, and merits our best efforts to realize its aims. We invite and urge every member and friend of the church to unite whole-heartedly in our praise and rejoicing over what has been accomplished in 200 years and in helping our church attain the objectives set forth in the following program.

We feel we should not merely rejoice over the past, but in consecration plan for the future; and therefore offer the following objectives which should grow naturally out of our celebration.

#### OBJECTIVES

1. To deepen and enrich spiritual life — in the church and community, in families and individuals.
2. To vitalize for our children and young people the history of the church.
3. To increase the membership of the Church and of its active societies and organizations with a share of work for all.
4. To bring added financial strength to the church, and so increase the service which it can render.
5. To adapt our present church building more suitably for the service it should render.
6. To consider what, because of its past history and present blessings, this church owes to the future, and to plan how that obligation may best be met.
7. To enable the church out of its spiritual heritage from the past to strengthen and increase its service to its members, to the community, and to the world-wide cause of Christ.

#### HOW MEET THESE OBJECTIVES

1. Enlist every member in active endorsement and support of these aims.
2. Assign specific committees to undertake specific projects looking toward achievement of these ends.
3. Strive to enlist more men and women of the church in specific volunteer service tasks and responsibilities.
4. Provide for every member charged with specific responsibility an opportunity for practical training.
5. Provide adequate and proper publicity for all church activities.
6. Seek to promote more general and more regular attendance and participation in Sunday Morning services and other meetings of the church, such attendance and participation to be regarded as means of spiritual sustenance.
7. Help the members of the church and congregation to become better neighbors and friends, so they may better serve together.

8. Make real to every member and friend of the church the rich legacy bequeathed to us by the former men and women of this parish and by the Congregational Church as a world movement.

## CALENDAR FOR 'THE CELEBRATION

*Sunday, June 4*—Children's Day and baptism of children.

*Sunday, June 11*—High School Baccalaureate service.

*Monday, June 12*—Congregational Business Meeting, in which the program of the anniversary celebration was approved.

*Sunday, June 18*—Anniversary Prayer and Thanksgiving Service.

*Tuesday, June 20*—Anniversary Garden Party and Historical Play.

*Sunday, June 25*—Anniversary Services, with former members and members of the parent congregations in Stamford and Norwalk as guests of honor. An address was delivered by Rev. Augustus Beard, whose life has spanned more than half that of the church here. In the morning Rev. Merrill F. Clarke preached the historical sermon.

*Friday, June 30*—Preparation for Communion.

*Sunday, July 2*—Communion Service and reception of new members.

*Sunday, July 9*—Community Sunday, honoring the ministers and members of the other churches of New Canaan.

*Wednesday, July 19*—Church Night, with a hymn sing and musical program in charge of the choir.

*Sunday, August 12*—Aged and shut-in members of the church were guests of honor at the unveiling and dedication of a marble tablet in the church nave on which were engraved the names of the fourteen ministers who have served the church since its founding. Miss Adria Kellogg, descendant of the second minister, Rev. Robert Silliman, and also of the fourth minister, Rev. Justus Mitchell, unveiled the tablet.

*Wednesday, August 23*—Church Night, with the program in charge of the trustees. Because of a severe storm the church was in darkness, and the meeting, planned for outdoors, was held by candle light inside.

*Friday, September 1*—Preparation for Communion.

*Sunday, September 3*—Communion Service and reception of new members. The Church School resumed its work after the Summer vacation, meeting in the church. The morning service was a memorial marking a quarter-century of missionary service in the Near East by Miss Caroline Silliman, a member of the church.

*Sunday, September 10*—Church Youth Day, with two young people speaking from the pulpit on the ideals and aspirations which youth hopes to find realized through the leadership of the church. In the afternoon the laymen of the church conducted the annual every-member financial canvass.

*Wednesday, October 18*—Annual meeting of the church, with a supper in the parish house.

*Sunday, October 22*—Community Sunday, honoring the civic and community leaders and organizations of New Canaan.

*Sunday, October 29*—Religious Education Day, with a review of the history of the Sunday School by Mrs. Georgia Drummond Rae, a special sermon from Rev. Merrill F. Clarke, and the rededication of the parish hall following the completion of alterations. A marble tablet commemorating the service of the men who have served as Sunday School superintendent was unveiled in the new vestibule of the parish hall. In the evening the Young People's Department kindled a symbolic fire on the hearth of the Council Fire and dedicated it to the Light of the Great Ideal.

*Friday, November 2*—Preparation for Communion.

*Sunday, November 5*—Communion Service and Reception of Members.

*Sunday, November 12*—Armistice Sunday, with members of Howard M. Bossa Post, Veterans of Foreign Wars, New Canaan Post of the American Legion, and the auxiliaries of these organizations, and the New Canaan Girl Scouts as honor guests in the morning congregation.

*Wednesday, November 22*—Presentation of "There She Stands—The Church," a five-act drama written and presented by Stephen B. Hoyt, with the assistance in coaching of Miss Grace Isabel Colbron and Mrs. George Strathie. A cast of more than fifty participated in this propaganda play, which prepared the way for the presentation of the far-reaching report and recommendations of the Committee on Goals and Program. The lecture room was packed to its capacity.

*Thursday, November 30*—Thanksgiving Day, with union service.

*Sunday, December 3*—Official end of the celebration with sermon by Rev. Merrill F. Clarke.

*Wednesday, December 6*—Surprise program and reception in honor of Mr. and Mrs. Clarke. The surprise feature was the showing of moving pictures of the play given on June 20 in the parsonage gardens.



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INDIAN DEED OF THE EASTERN PART OF NORWALK  
TO ROGER LUDLOW, 1640.





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## A HISTORY OF CANAAN PARISH AND OF NEW CANAAN

*On July 4, 1876, Prof. Samuel St. John, a citizen whose erudition and personality made him an outstanding figure among all those who have been prominent in New Canaan's history, delivered the following address in the Congregational Church in connection with the nation's centenary celebration of its Independence.*

IN accordance with the recommendation of our national and State authorities, we are assembled to celebrate the anniversary of our nation's birth; and also to garner up the scattered memorials of our early local history. Of memorable events, few awaken a more lively curiosity than the origin of communities. Whence we sprung, at what period, under what circumstances, and for what object, are inquiries so natural that they rise almost spontaneously in our minds; and scarcely less so in the humblest than in the most exalted of society. They are intimately connected with our character, our hopes and our destiny. Nor is this strong propensity of our nature attributable to the indulgence of mere personal vanity. It has a nobler origin; it is closely interwoven with that reverence and affection, with which we regard our parents and the patriarchs of our own times; with that gratitude with which we follow the benefactors of our race, and with that sympathy which links our fate with that of past and future generations. Let us strive then, to gather up the fragments of our local history, as records or tradition have preserved them, and extract from remote events that instruction which the vicissitudes of human life is ever pressing home upon us. The toils and trials incident to infant settlements; the patience, fortitude and sagacity by which obstacles are overcome, the causes which quicken or retard their growth, these all tend to instruct the wise and warn the rash and improvident.

At the time of the earliest settlements in what is now New Canaan, the Indians had almost entirely disappeared from this part of the country. In the burying ground near to the old meeting-house were two graves marked by plain headstones, which tradition assigned to Indians. These, together with the "Indian Rocks," (nearly two miles north of us,) in which are excavations used by the tribes for pounding corn, are the only relics—(so far as I can learn) of the forest races who once dwelt here. They have perished. The small-pox desolated whole tribes of them in New England, but a mightier power, a moral contagion, which the touch of the white man seems to com-



municate, has betrayed them into a lingering ruin. The feeble remnants of these powerful tribes driven beyond the Mississippi, are crossing the flanks of the Rocky Mountains. They have but one more remove to make, that is to the burial-place of their race. It is a consolation to us to know, that our immediate ancestors did not forcibly displace the Indians, but respecting their claim to the soil, purchased the lands, for what was then considered an adequate consideration.

Trumbull in his *History of Connecticut*, (Vol. I, page 115,) says that in 1640, "Mr. Ludlow made a purchase of the eastern part of Norwalk;" "Capt. Patrick bought the middle part of the town," and that "a few families seem to have planted themselves in the town about the time of these purchases." The name Norwalk is that of Indians—"Norwalk Indians"—from whom Mr. Ludlow made the purchase, and the land is described as lying between the two rivers, the one called the Norwalk and the other the Soakatuck. In pronouncing it, the "w" was probably silent, as in Warwick, in England, at the present day, and the old people in our boyhood, retained the ancient pronounciation, "Norruck." The first town records date from 1653, and are complete from that time. There appears to be no complete list of original settlers, but a "Table of Estates of Lands and Accommodations," in 1655, contains many family names which have still representatives among us, Abbot, Benedict, Bowton, Fitch, Hanford, Keeler, Richards, Sention, (St. John,) Smith, Taylor, etc.

The original title to the land was derived from the Indians, by three distinct deeds, which are given in full, together with fac-similes of the marks of the Indians, as their signatures, in "Hall's Ancient Historical Record of Norwalk," published in 1847. The first deed was given 26th of February, 1640, and is as follows, "An agreement between the Indians of Norwalk and Roger Ludlow. It is agreed that the Indians of Norwalk, for, and in consideration of eight fathom of wampum, six coates, tenn hatchets, tenn hoes, tenn knives, tenn scisors, tenn jewesharps, tenn fathom Tobackoe, three kettles of six hands about, tenn looking glases, have granted all the lands, meadows, pasturings, trees, whatsoever there is, and grounds, between the two rivers, the one called Norwalk, the other Soakatuck, to the middle of said rivers, from the sea, a day's walk into the country, to the said Roger Ludlow, his heirs or assigns for ever—and that no Indian or other shall challenge or claim any ground within the said rivers or limits, nor disturb the said Roger, his heirs or assigns within the precincts aforesaid. In witnes whereof, the parties thereunto have interchangeably sett their hands. Roger Ludlow, Tomakergo, Tokaneke, Mahachemo, Adam Prosewamenos."

This deed was recorded in the books of Deeds of Norwalk, in the year 1672. A second deed dated 20th of April, 1640, for similar consideration of wampum, hatchets, hoes, glasses, pipes, knives, drills and needles, conveyed to Daniel Patrick, the title from three Indians, owners, "the lands lying on the



west side of Norwalk river as far up in the country as an Indian can go in a day, from sun-rising to sun-setting—and for the peaceable possession of which Mahacemill doth promise and undertake to silence all opposers of the purchase.” And finally, Runckingeage, and fifteen other Indians, by indenture made 15th February, 1651, “conveyed to Richard Web and thirteen others, planters of Norwalk, for the use and behalfe of said town, for the consideration of thirty fathom of wampum, 10 kettles, 15 coates, 10 payr of stockings, 10 knives, 10 hookes, 20 pipes, 10 muckes, 10 needles, all their lands known by the name Rooaton, bounded on the east by land purchased of Capt. Patrick, on the west by the brook called Pampaskesshanke, on the north, the Moeakes country, and on the south by the sea.” This conveyance covered the site of New Canaan, except what was derived from Stamford. Subsequently the title of Capt. Patrick of Greenwich, to the lands on the west side of Norwalk river, was, on the 1st of July, 1650, confirmed to him by the surviving Indians, original proprietors of the land. This was in consequence of the non-payment of part of the original consideration, the receipt of which, in full, was now acknowledged. On the 13th of April, 1654, Mr. Roger Ludlow, of Fairfield, who had made the first purchase of the Indians, assigned to Nathaniel Eli and the rest of the inhabitants of Norwalk all his title, interest and claim to the plantation of Norwalk and every part thereof.

The township of Stamford was purchased, July 1st, 1640, for the white settlers, of the Indians, for considerations similar to those given by the proprietors of Norwalk, and embraced a tract of land, extending from the Rowalton, (Five Mile River) to the Myanos, and running back into the country 16 miles. This covered what is now Stamford, Darien, a part of New Canaan, Poundridge, North Castle and Bedford. In this tract were traces of four distinct tribes or clans. In the west, Myano, deemed the most savage of all; farther east was Wascussue, Sagamore of Shippan, and still further east was Pianickin, the Sagamore of Roaton, who was also one of the grantors to the Norwalk purchasers. North of these was Ponus, Sagamore of Toquams, who had received from his ancestors the wooded hills and vales stretching far away to the northward until they merge in the forests, which even the red men did not claim. Stamford was called Rippowam, and the harbor Toquam. Still later, about 1700, these grants of land to the English were confirmed in an instrument attested by fifteen Indians' signatures. These Stamford Indians seem, however, to have caused considerable annoyance and anxiety to the white settlers, in consequence, probably, of the provocations offered the Indians by the Dutch traders, who resided not far west of Stamford. The Norwalk Indians appear to have been remiss in laying out the northern bounds of their conveyance, twelve miles from the sea, and required some additional stimulus, by way of four additional coats when that should have been performed. A considerable number of Indians continued to reside in Norwalk, and were subject to the town authorities, exhibiting the characteristic lack of industry

and thrift belonging to the race, but neither the records or tradition impute to them any savage conduct. Rev. Mr. Hanford, the first minister of Norwalk, appears to have evoked the kindly regards of at least one of their number, for in 1690, "Winnipauk," Indian Sagamore of Norwalk, conveyed by deed, his "Island lying against Rowerton," containing twenty acres which he affirms he had never by deed of gift or sale made over to any, "but now by this deed, I do

(30)

The first of July 1640


Bought of Ponus Sagamore of Toquams and of Wasepue Sagamore of Shippan by mee Nathanael Turner of Queeneprocke all the ground that belongs to both the abovesaid Sagamores except a piece of ground which the abovesaid Sagamore of Toquams reserved for his and the rest of the said Indians to plant on all which ground being expressed by meadows upland grass with the rivers and trees And in consideration hereof I the said Nathanael Turner am to give and bring or send to the abovesaid Sagamores within the space of one month twelve coats twelve bowes twelve hatchets twelve glapes twelve knives two hettles four fathom of white wompum all which land both we the said Sagamores do promise faithfully to perform both for ourselves heirs Executors or assigns to the abovesaid Nathanael Turner of Queeneprocke to his heirs Executors or assigns And hereunto we have set our marks in the presence of many of the said Indians they fully consenting hereunto


Witnessed by us

William Wilkes

James

Witnessed by two Indians

the mark of  Owenske Sagamore Ponus's Son

the mark of 

part in part of payment 12 glapes  
12 knives  
12 coats

mark of NW Ponus Sagamore

mark of W Wasepue Sagamore

INDIAN DEED OF STAMFORD TO NATHANIEL TURNER.

give freely to my beloved friend Thomas Hanford, senior minister of Norwalk, to possess and improve, to him and his heirs for ever."

The settlement of Stamford by the English was begun in 1640, by a company of men who had become dissatisfied with their circumstances at Wethersfield, Ct., and by advice of Rev. Mr. Davenport, obtained from the New Haven Colony the tract of land (before described) lying west of Norwalk, which the Colony through their agent, Capt. Nathaniel Turner, had just purchased from the Indians. The list of pioneers at the end of 1642 embraces 59 names, heads of families, among which we recognize several which were represented by the early settlers of New Canaan. In the first company of 28.

who came to Stamford, we find "Matthew Mitchell," the ancestor of Rev. Justus Mitchell, who was pastor of the Congregational Church in New Canaan, from 1783 to his death in 1806.

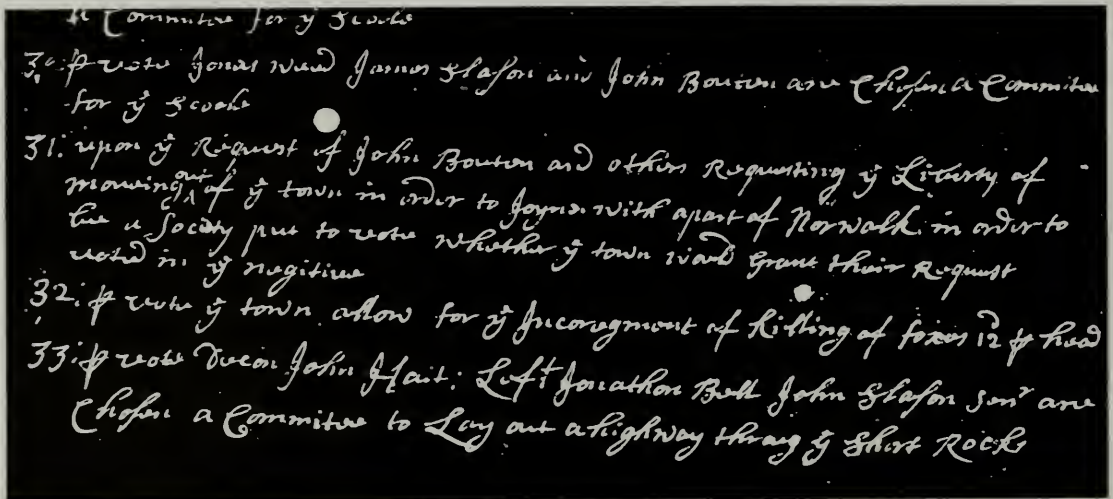
The Stamford settlement was under the jurisdiction of the New Haven Colony, whose capital was New Haven where their General Court, or Legislature, was held, and to which Stamford sent representatives. This Colony was a rival of the Connecticut Colony whose capital was Hartford. The people of Stamford were dissatisfied with the New Haven government from an early period, and continued to have dissensions among themselves respecting two jurisdictions, but in 1644 the New Haven Colony submitted, accepting the charter, and acknowledged the supremacy of the Connecticut government. There appears to have been at one time, a serious difference between the people of Stamford and Norwalk respecting the town boundary at Five Mile River, due probably to vagueness in the conveyance of the Indian Pianickin. In the town meeting at Norwalk, August 26, 1666, it was voted and agreed, "that such men of our inhabitants as do go to cut hay on the other side, Five Mile River, the town will stand by them in the action to defend them and to bear an equal proportion of the damage they shall sustain on that account; and if they shall be affronted by Stamford men the town will take as speedy a course as they can to prosecute them by law, to recover their just rights touching their lands in controversy; and also they have chosen and deputed Mr. Thomas Fitch to go with the said men, when they go to cut or fetch away, to make answer for and in behalf of the town and the rest to be silent." Two years later they directed their Representatives in the Legislature to endeavor to have their differences settled and to notify the Stamford people of their intentions. This does not appear to have been successful. But in June 1670, the town of Norwalk "voted and agreed that Mr. Fitch and Lieut. Olmstead and Daniel Kellogg, are chosen a committee to go to Stamford to treat with the inhabitants there, to see if they and we can come to a loving and neighborly issue and agreement about the division of bounds betwixt them and us, and the said committee is to make these propositions to the men of Stamford, either to divide betwixt Five Mile River and Pine Brook, that is to say, in the middle between both, or else to divide in the middle between Saketuk river and the bounds between Stamford and Greenwich."

The earliest settlers were prone to seek their residences along the coast, hence Norwalk and Stamford sites along the Sound shore were first taken up. As population increased and new homes were to be made, the settlers naturally followed the water courses presenting the more sheltered and accessible situations. Hence from Norwalk, the settlements were along the slopes on either side of the Rowalton or Five Mile River, parallel to the course taken by the settlers of Wilton and Ridgefield along the Norwalk river. Among the earliest built houses in New Canaan, were a cluster on "Clapboard Hills." One of those is still standing, the residence of Mr. James Tournier. Two others in that im-



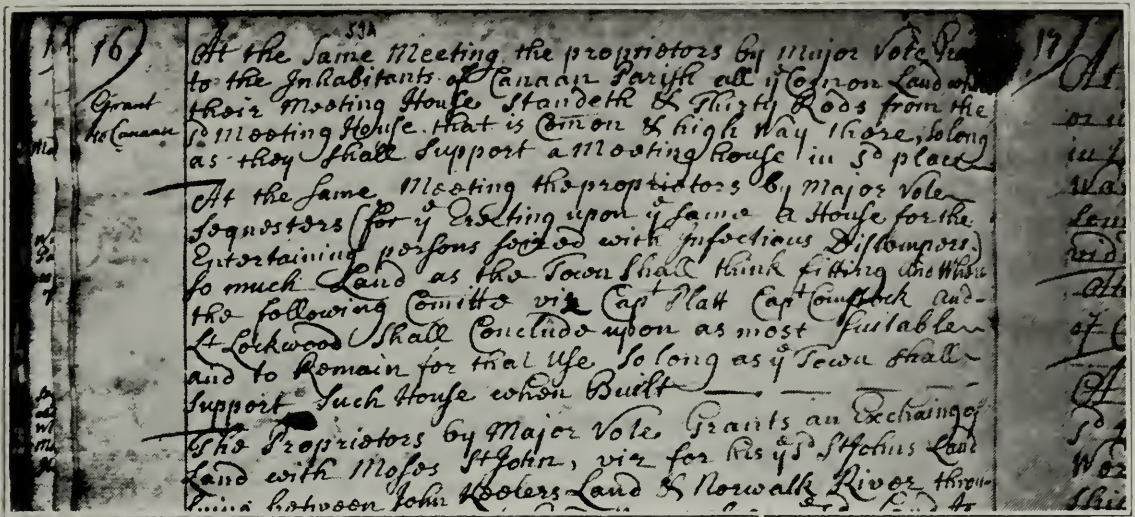
mediate vicinity have been destroyed by fire within the recollection of many of us. At Canoe-hill also were several of the older houses. Following more closely the western slope of the river, a cluster of houses was built on the upper part of Haines' Ridge, among which were the old residences of Col. Enoch St. John, Elnathan Lockwood, Mr. Moses Comstock, Mr. Uriah Reed, and Mr. Aaron Comstock. Three of these have been demolished, one so remodeled as not to appear like an old house, while one remains essentially unchanged in aspect.

The settlers from Stamford, followed similarly the course of the Noroton river, as also, still further west, that of Mill River. A single style of architecture was almost universal, not only here, but throughout New England, in



JOHN BOUTON IS REFUSED "LIBERTY OF MOVING OUT."

those days. The house was of two stories in front, presenting two eligible chambers, while the rear roof sloped off to the height of seven or eight feet from the ground. A massive stone chimney was in the center, with its huge fire-place, admitting backlogs and fore-sticks four feet long, and still furnishing warming room within its jambs for all the children. Here was the ponderous crane with its assortment of trammels of varying lengths for pots and kettles, the iron andirons, tongs and peel with its handle four feet long, terminating in a large hemispherical knob; (this was used for cleaning out the coals from the brick oven which occupied a part of the deep recesses of the old chimney;) the spider, the skillet, the griddle; all over the open fire. No prosaic, economical cooking-stove or range had yet made its appearance. The rooms of these old time houses were ranged around the chimney. The keeping room and parlor, on either side, in front, the latter with its beaufet displaying the glittering pewter plates and platters, and a slender assortment of china cups and saucers; the kitchen in the rear—with bed rooms on either side—the hall in front, with winding stairs leading to chambers above; these all com-



GRANT OF CHURCH HILL TO CANAAN PARISH, 1732.

municated by doors, so that on festal occasions, in families moulded not according to the strictest sect of the Puritans, this arrangement furnished ample scope for merry games and dancing. But I must leave the garret, with its festoons of dried apples and peaches, its bunches of bone-set, may-weed and other medicinal herbs, its revolutionary guns, bayonets and swords, to the tender recollections of the more mature, and the lively imagination of the younger of my auditors or history will be sacrificed to topography and domestic economy.

To return to our settlers of New Canaan, whom we have traced to their abodes here; they had gradually spread through the valleys and over the ridges, and increased to such a degree, that they felt the want of some organization for the development of their social and public relations. This led to the incorporation of "Canaan Parish." The first notice of it on the Stamford Records, is dated December 8th, 1730, when "John Bouton and others, ask liberty of moving out of town, to join with a part of Norwalk in order to be a society." The town voted in the negative. Still, the next year, we find the town of Stamford appointing John Bouton and Ebenezer Seeley, tything men, for the new Society and designating their field of service Canaan parish. Two years after, "the town agree that there shall be a committee chosen to agree with those men that have land lying where it may be thought needful for a highway for the conveniency of Canaan parish to go to meeting." Of the twenty-four members constituting the first church, eleven were from Stamford, and two of these, John Bouton and Thomas Talmadge were its first deacons. There seems to have been no objection to the new parish on the part of Norwalk. April 3d, 1732, the proprietors "by major vote, grant to the Inhabitants of Canaan parish all the common land where their meeting-house standeth." The parish was incorporated by the Legislature in 1731. The first Society's meeting was held July 1st, 1731, and the record of their acts is com-

plete, in legible handwriting and in good preservation. The next year there were forty-seven members, thirty on the Norwalk and seventeen on the Stamford side. The first question discussed by them, was the expediency of building a meeting house for the public worship of God. Decided in the affirmative, twenty-four to one. They were unable to agree upon the place where the building should be erected—and they appointed a suitable person to represent them in the general court to be held in October, to request the Honorable Assembly to appoint a committee to fix a place for the house. It was decided that the house should be built on the lower end of Haines' Ridge, the house to be thirty feet square, and of a height suitable for one tier of galleries. A building committee was appointed who were either to let out the work, "by the great," or hire men by the day. They levied a tax of ten pence on the pound in the List. Then follows a list of members with their assessments. In February 1732, they appointed a committee to make application to the Rev. Elders of the county for advice and direction in order to the calling and settlement of a minister. They were directed to Rev. John Eells, of Milford, who preached among them nine months on probation, and in June, 1733, was settled among them as their minister, residing on Clapboard Hills. After this time, the Society's meetings were devoted to such business as devolves upon it at the present day, with several items which are now managed by the town, such as taking charge of the schools, laying out highways, etc. Their meetings were commonly warned to be held at "sun two hours at night." Clocks and watches were probably not common, and we find an appropriation of two shillings-nine pence to buy an hour-glass. At this time, all inhabitants of the parish were members, and were taxed for its support; it is not strange that some should have been restive and sought release. One member petitioned the legislature to that effect, but met there a committee from the Society, who successfully opposed the petition. They assessed themselves as high as nineteen pence on the pound and collected it by "stress," if necessary. The building of the meeting-house was a severe draught on their slender resources. As the expenses of the Society were defrayed by tax, the seats were common property, but the Society was accustomed to "seat the meeting house," as it was termed, according to "rate and dignity." By vote, they gave Rev. Eells the seat next to the pulpit, on the woman's side. Similar seating of the meeting houses, appear in the records of Stamford and Norwalk. It was the custom to appoint some person to "set the psalm." And in 1739 they voted to "sing by rule, or that which is called the new way in the congregation." Huntington says, "this change from the old to the new way of singing had been introduced in 1721. The eight or nine tunes brought over by the pioneers had become barbarously perverted," and the Rev. Thomas Walter, of Roxbury, Mass., composer, in that year published, "The Grounds and Rules of Music Explained, or an Introduction to the Art of Singing by Note." The book contained twenty-four tunes harmonized in three parts.



316

To the Honourable Generall  
Court or Assembly of his  
Majesties English Colonies of  
Connecticut — ~~the~~ Courten  
at New Haven

These are to Certifie your Hon<sup>rs</sup>  
That the Society of Canaan — Extracted  
out of y<sup>e</sup> Townships of Stamford & Norwalk  
Have so far further proceeded towards  
the finishing their Meeting House —  
from the last account presented Que<sup>r</sup>  
the Walls within are Lathed & part of  
are Lathing and may be supposed will be  
Completed in a short time, Glass suffici-  
ent for y<sup>e</sup> whole House obtained And the  
Lower Windows are Glazed, and the  
raft to be Done out of Hand, Shells  
for Lime also obtained to Plaster y<sup>e</sup> Walls,  
squared Timber for y<sup>e</sup> Seats and Pulpit  
already obtained — the Doors made  
and Hung

Canaan Parish October 10<sup>th</sup>  
1733

Test Theophilus Fitch Society Clerk

Read in y<sup>e</sup> Lower House & ordered to be  
Transmitted to y<sup>e</sup> Hon<sup>ble</sup> Board

Test John Russell Clerk

Read in the Upper House and approved and ordered  
to be kept upon file

Test George Keyser Secy

After six years' "experience" (as it was termed) with Mr. Eells, some began to be dissatisfied, and in 1740 the Society appointed a committee to acquaint Mr. Eells and see if he would give his consent to have a vote tried to see "who is easy and who is uneasy" with him. The test showed twenty-four uneasy. In 1741, Mr. Eells, was dismissed. Tradition assigns to him ability, learning and piety, together with certain eccentricities deemed inconsistent in a minister of the Gospel. He continued to reside here until his death, in 1785. The Society proceeded promptly to fill his place. The Rev. Robert Silliman was ordained February, 1742. During his ministry, there was such increase in the congregation as to require an addition to the meeting-house, eleven feet on each end and twelve feet on the south side. They also built a Society house north of the meeting-house twenty-one by sixteen feet, with seven foot posts. This was probably to accommodate those who came to meeting from a distance, and was furnished with a fire-place, where they might spend the time between services, the meeting-house being without any device for heating. In 1750, the Society resolved to build a new meeting-house fifty feet by forty, with one tier of galleries and turret (belfry.) This structure was so far advanced as to be deemed fit for use in 1752, though the galleries were not made until 1787. In '97, the turret was completed and the first bell obtained, which was to be rung, not only on the Sabbath, but also at nine o'clock every evening except Saturday. The new house was built a short distance north of the old one and about 150 feet south east of the present building. For ninety years it was in constant use as a place of worship. Every Sabbath, Thanksgiving and Fast day its courts were well filled with devout worshippers, and by many of us now assembled in this, its comely successor, the memory of the old meeting-house will ever be hallowed. It was built in the style quite common in that day, precisely like the one then in Stamford, except that the latter had a spire that rose from the ground. Opening the double doors, on the south side, we entered an area of small square pews, whose floors were elevated about eight inches above the floor of the central portion of the room. This latter was at first filled with slips on each side of the center or broad aisle, leading up to the pulpit. A narrow aisle passed quite around these slips furnishing access to the pews which occupied the entire walls except where the doors, on the east, the south and the west sides; the stairs leading to the galleries at the corners, and the pulpit at the center of the north side occupied the space. The slips in the center were afterwards, (in 1808) converted into square pews. The galleries were deep, filled with square pews along the south wall, and elsewhere with the long slips. The choir was ranged along the front and sometimes extended nearly the entire length of the galleries, the base on the west, the treble on the east and the tenor or "counter," with the leader on the south. The pulpit was an hexagonal structure, placed upon a pillar, about eight feet above the floor, and reached by a flight of stairs, was neatly finished and painted white; above it was suspended a canopy or sounding-board, hexa-



gonal in shape, about seven feet above the floor of the pulpit, with a screw at the top of the iron rod supporting it, so that its height might be adjusted to the proper distance for reflection of the sound. The arrangement was indeed stiff and awkward, and was often severely criticized. I remember hearing one clergyman—a man of large size—remark, that he would as soon get into a hogshead and preach from the bung. The deacon's seat was directly beneath the pulpit, access to it being had through the minister's pew. To resume the history of the parish: When their minister, Mr. Silliman, had served them a



THE SECOND MEETING HOUSE

As drawn by one who never saw the building for the 100th Anniversary Celebration of the United States. The Byzantine spire and the arrangement of windows do not conform with the descriptions.

quarter of a century, some uneasiness began to manifest itself. A vote in April 1768, showed forty-seven "easy" and thirty-seven "uneasy" with him—but not long after they voted twenty-four to fifteen that they would employ Mr. Silliman no longer. Mr. Silliman appealed to the General Assembly at Hartford, and the Society appeared there by their representative. The Legislature sent a committee to see how peace could be restored, who advised Mr. Silliman to

ask for a dismissal, and in June 1772, he was dismissed. In the succeeding winter, Mr. Drummond, born and educated in Scotland, was settled as minister. He remained five years, and was succeeded by Rev. Justus Mitchell, who by his scholarship and devotion to his calling and to the cause of education, secured the prosperity of the entire community, and gave the parish a desirable fame throughout the State. A spirit of toleration manifested itself, and the records show many instances of the release of persons, who preferred other modes of worship, from their responsibilities to this Society. The pews were rented to defray expenses and relieve from taxation. Mr. Mitchell died in 1806, and was buried by his sorrowing congregation, on the brow of the hill in front of us, and many will remember his grave, enclosed with a picket fence and overhung by a weeping willow.

We have now come to the period when a more complete separation of civil and ecclesiastical matters was made. The Town of New Canaan was incorporated in 1801, occupying the same territory over which "Canaan Parish" had held jurisdiction. The Congregational Society henceforth devoted itself solely to the care of the temporal affairs of the Church with which it was connected, while the town managed the schools, the highways and similar matters. Briefly to complete the history of this Society. After Mr. Mitchell's death, the Rev. William Bonney was settled here from 1808 to 1831, was succeeded by Rev. Theophilus Smith. During his ministry the present edifice was built, and it was dedicated in 1843. Mr. Smith died in 1853, after a ministry of twenty-two years. The successive ministers were:

Rev. Frederick G. Williams, from 1854 to 1859.

Rev. Ralph Smith, from 1860 to 1863.

Rev. Benjamin L. Swan, from 1864 to 1866.

The present pastor, Rev. Joseph Greenleaf, was settled in March 1871.

The frame of the first Episcopal Church in Canaan was raised May 13, 1762, on land obtained from Mr. Husted, about three-quarters of a mile northwest from the present church edifice. There had been a discussion respecting its location on or adjoining the Parade ground. The building was soon rendered fit for use, but was not completed for many years, and for that reason probably was never consecrated. At this time, the church people here were accustomed to attend service at Norwalk and Stamford, and the rates which were collected of Churchmen in this parish were paid over to the rectors of those churches. In 1791, they organized themselves into a distinct parish. From that time, there have been regular records kept. The first wardens were Stephen Betts and Dunlap Cogshall, and there were thirty-four heads of families who considered themselves as belonging to the church and contributed to its support. Services were held about one-fifth of the Sabbaths, but the church languished until the project was conceived and executed of building a new church edifice nearer the village. The lot whereon the present building stands was purchased



*At a Special Town meeting of the Inhabitants of the Town of Stamford / in consequence of a Petition from the Inhabitants of Canaan Society to become a Town / legally warned & convened at the new Baptist meeting house in S. Stamford; on Monday the 6<sup>th</sup> day of April A.D. 1801.*

*Oruben Scofield Esq. Moderator*

*P. Vote, whether this Town will accept of the Petition preferred by the Inhabitants of Canaan.*

*Voted, to oppose said Petition, and appoint an agent*

*Voted, that those Gentlemen who may hereafter be appointed on the 13<sup>th</sup> day of Instant April, to represent S. Town at the General Assembly in May next, shall be, and they be are hereby authorized and empowered to do the business as our Agents at S. Assembly, in opposing the Inhabitants of Canaan Society, becoming incorporated as a Town*

*It is also voted, that the Selectmen be empowered, & they are hereby directed, to sell or exchange the highway from Long Swamp to Greenwich line, as they may judge proper & convenient for the good of the Town.*

#### STAMFORD OPPOSES INCORPORATION OF NEW CANAAN.

of Mr. Richard Fayerweather. The building committee were Samuel Raymond, Edward Nash, David S. Knight. The building was finished and consecrated, May 6, 1834. The old one had been taken down the year before. At this time the Rev. Charles Todd was rector, dividing his time equally between this church and the one in Ridgefield. He resigned his charge in 1835, and was followed by Rev. Jacob L. Clark, who also had the care of both churches. After his resignation in 1837, Rev. David Ogden was called to give his undivided attention to this church. In 1842 ill-health compelled him to give up his parish, and he died in 1845. The succeeding rectors were:

Rev. William Everett, from 1845 to 1846.

Rev. Dr. Short, from 1846 to 1852.

Rev. William Long, from 1852 to 1855.

Rev. William H. Williams, from 1855 to 1858.

Rev. William Cook, from 1858 to 1863.

Rev. William A. DesBrisay, from 1864 to 1874.

The present rector, Rev. Isaac W. Hallam, began his services at Easter, 1875. The church edifice was remodeled and the spire erected during the pastorate of Rev. William H. Williams, and re-opened, May, 1858. In the winter of 1873-4, the interior was frescoed and two windows placed in the Chancel. The Sunday School was organized in 1853 under the superintendence of Miss Esther Betts.

The first mention of Methodist preaching in this town is found in a book by Rev. William C. Hoyt, of Stamford, wherein is recorded a Methodist sermon preached in the parish of Canaan by Rev. Cornelius Cook, in the year 1787. From 1816 until 1833, New Canaan formed a part of the Stamford circuit (which is the oldest in New England.) Services were held at the house of Holly Seymour, in White Oak Shade District, and frequently at the residence of Capt. Crofut in Silver Mine. The first Methodist preaching in the village was in the Town Hall then standing near the Episcopal Church and since converted into the present Congregational parsonage. In October 1833, the first Methodist house of worship, which is the present Town Hall, was dedicated. From 1833 to 1836, New Canaan was united to Norwalk in a circuit under the pastorate of two ministers. These were:

1833, Rev. Elijah Hibbard, Rev. Abram S. Francis.

1834, Rev. Luther Mead, Rev. Abram S. Francis.

1835, Rev. David Stocking, Rev. John Crawford.

In 1836, New Canaan was set off by itself, as a station under the pastorate of a single minister. This denomination of Christians has made, within the recollection of most of us, rapid progress, endeavoring faithfully to do the work of the Lord Jesus Christ. The present house was dedicated in 1854, December 21. The following are the successive pastors of the Methodist Church and their terms of service:

Revs. J. Crawford, 1836; Clark Fuller, 1837; S. W. King, 1838-9; J. W. Selleck, 1840-1; Chas. F. Pelton, 1842; Jesse Hunt, 1843; Jas. H. Romer, 1844-5; A. H. Ferguson, 1846-7; J. D. Marshall, 1848-9; Jacob Shaw, 1850-1; L. D. Nickerson, 1852-3; Harvey Husted, 1854-5; Mark Staple, 1856-7; J. L. Gilder, 1858-9; C. B. Ford, 1860-1; A. H. Mead, 1862; Wm. T. Hill, 1863; J. M. Carroll, 1864-5-6; Wm. F. Collins, 1867; S. M. Hammond, 1868-9-70; B. T. Abbott, 1871-2-3; I. M. Carroll, 1874-5-6.

The first person in New Canaan professing faith in Christ, through baptism by immersion, was baptized by Rev. John Gano of New York City, in the year 1772. Soon after as Elder Gano was baptizing in Stamford, where a Baptist Church was organized in 1733, Baptist meetings were held in New Canaan, and have been held at varying intervals to the present time. The records of the Canaan parish have several notes exempting Baptists from paying society rates so long as they remain of the persuasion. November 4, 1871, the First Baptist Society of New Canaan was incorporated. Their house of

worship was opened February 6, 1773; the service of recognition being held in that house the 13th day of March following. Their pastor is the Rev. Eben S. Raymond.

Universalist preaching began in the town in 1832, Mr. Hillyer, and afterwards Mr. Hitchcock officiating. During the last five years Rev. J. H. Shepard has preached here semi-monthly. They have no separate organization.

Services according to the Roman Catholic forms of worship were first held in a hall in the village, subsequently in the Town Hall. Their church was built in 1863. Clergymen from Norwalk, principally Fathers Mulligan and Smith, have ministered to those of this faith.

The patriotism of New Canaan citizens has been well attested in the three wars in which our country has been engaged. In the war of the Revolution, however, they appear as citizens of Norwalk and Stamford and share their glorious record. Our soil has never been invaded by a foreign foe. Norwalk was twice burned, and some of our friends shared the catastrophe, but the British troops when on their expedition to destroy the military stores at Danbury, passed eastward of us, both on their approach, and return to their boats at Compo Bay, east of Norwalk, and thence to their head-quarters on Long Island. Some of our immediate ancestors were at Middlesex (now Darien,) On Sunday, July 22, 1781, when an unarmed worshipping congregation, were in the most dastardly way seized and subjected to indignity. The leaders in that sacreligious foray were from among the tories of the town, and their depredations and captures were practiced upon their former neighbors and friends. During the night preceding they had crossed the sound from Lloyd's Neck, and secreted themselves in a swamp a few rods south of the meeting house, awaiting the gathering of the congregation for their usual worship. The service had begun. Dr. Mather was in the pulpit which he had occupied for forty years, and it was undoubtedly his earnest patriotism, and that of some members of his church, which had led to this attack. Its object was to capture that fearless preacher and the leaders of his people. Suddenly the house was surrounded and the summons to surrender was issued in the well-known voice of their neighbor, Capt. Frost. Now commenced in earnest the work of tory revenge. With derisive jeers, the venerable pastor was called down from the pulpit to lead his congregation in a very different service.

The men of the congregation were drawn up two and two in marching order and tied arm to arm. The pastor was ordered to the front to lead the march. The valuable articles found on both men and women were stripped from them. Every horse needed for the invading band was taken, and the women and children consigned to the care of the rear-guard, until the captors with their prisoners and spoil should be well under way. Forty-eight men were thus hurried away to the boats, and thence taken over to Long Island. Twenty-four were released to return home on parole. The remainder were taken on



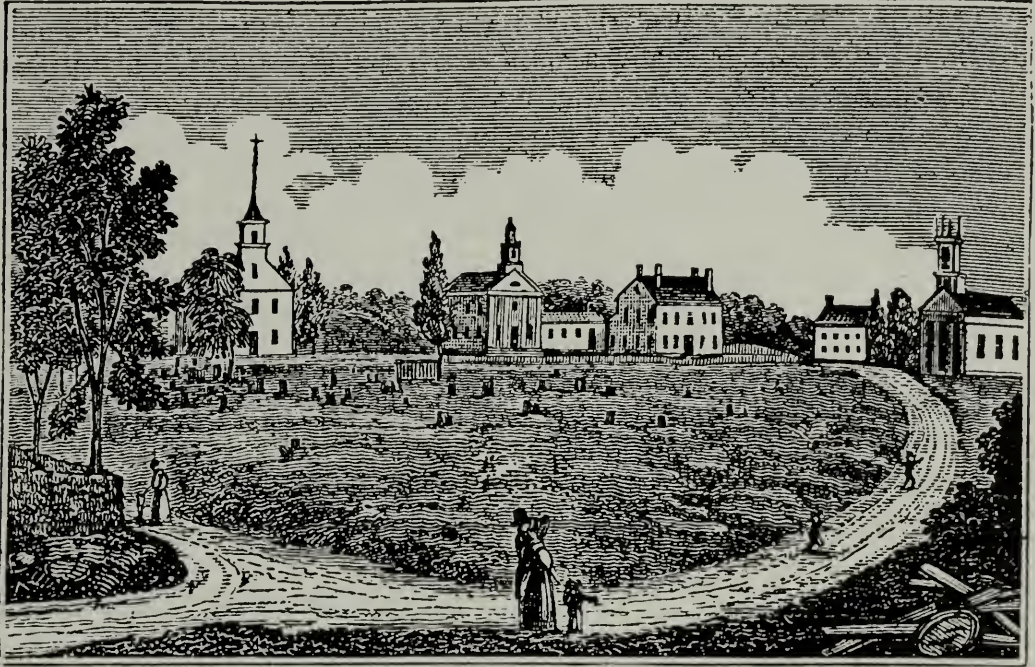
board of a brig and confined below decks. They were thus conveyed to the Provost Prison, N. Y. City, where they suffered every possible indignity. Here they were kept until the following December, when those who survived were exchanged.

In the war with Great Britain in 1812-15, a few of our citizens were in the service, but engaged in no battle.

But in the last war—the war to maintain the Union and preserve the country whose centenary we this day celebrate, New Canaan citizens cheerfully entered the Union armies, leaving the pursuits of peaceful life to engage in the multitudinous battles of the greatest civil war in history. Some of these fell on distant fields. With others, life languished away in hospital or prison. The remains of some rest in our own cemetery—while the happy survivors witness this day the glory of the nation they aided in the time of its dire necessity—the Government, whose stability and perpetuity they have helped to secure.

Among the early settlers of New Canaan were very few men of literary culture. Neither the tempestuous times which had engrossed their earliest attention, nor their slender pecuniary resources had allowed them the advantages of any scholastic training. But the New England Fathers, (and our pioneers were among them,) saw that the only way to establish here, and perpetuate a Society which could satisfy their hopes, would be by means of a careful, thorough and general education of their children. The fundamental laws of the Colony required, under severe penalties, every town to provide means for the early instruction of their children. The statute reads: "The Selectmen of every town shall have a vigilant eye over their brethren and neighbors, to see, first, that none of them shall suffer so much barbarism in any of their families, as not to endeavor to teach, by themselves or others, their children and apprentices, so much learning as may enable them perfectly to read the English tongue and knowledge of the capital laws, upon penalty of twenty shillings for each neglect therein." It was still further provided, that "every town having fifty householders in it should, forthwith appoint one within the town to teach all such children as shall resort to him, to write and read, whose wages shall be paid either by the parents or masters of such children, or by the inhabitants in general." Among the earliest functions discharged by Canaan Parish, is the appointment of school committees. Where the first school-house was built and when, cannot now be ascertained. It was doubtless like their first meeting-house, exceedingly plain with no needless room in it, and no useless expensive adorning. At this day we can have no adequate conception of the extreme difficulty attending those early educational measures, but their influence on succeeding generations has been incalculable. For a more extended education, than that furnished by the common, or, as it is now termed, district school, no provision was made for many years. Rev. Justus

Mitchell, who was settled in the ministry here in 1783, kept a select school during a considerable time. Eight young men from New Canaan, and a large number from other places were fitted for college with him. Eliphalet St. John, Esq., who graduated at Yale College in 1791, devoted himself to teaching at his residence on Brushy Ridge, and though the school consisted mainly of young men from New York fitting themselves for business, still some citizens of New Canaan and adjoining towns, availed themselves of the advantages of this school. The New Canaan Academy was established in 1815, and the building erected in 1816. The teachers were successively:



Church Hill, showing Second Meeting House and Academy, from Barber's Historical Collections, 1837. In front of the Church is the weeping willow beneath which was the grave of the Rev. Justus Mitchell; in the right foreground, the two unmarked graves supposed to be those of Indians.

Rev. Herman Daggett; Rev. James H. Linsley; Rev. John Smith; Dr. Samuel W. Belden; Rev. Dr. Milton Badger; Rev. Theophilus Smith; Hon. David L. Seymour; Pres. Julian M. Sturtevant; Rev. Dr. Flavel Bascom; Rev. Alfred Newton; Rev. John C. Hart; Rev. Wm. B. Lewis; Prof. Ebenezer A. Johnson.

This Academy, about 1834, was converted into a private boarding school, and was owned and taught successively by Messrs. Silas Davenport, David S. Rockwell and Rev. J. L. Gilder. The Academy was revived in 1859, taught by Rev. J. C. Wyckoff, for several years, afterwards by Mr. Thomas Pease, and was broken up during the last year of the Civil War. Twenty-five persons have graduated at Yale College from this town, a majority of whom would not have enjoyed the privilege of a collegiate education had not the Academy enabled them to fit themselves here. Besides these graduates a much larger



number of young men were fitted for business. Young ladies also enjoyed in the Academy the advantages of a thorough course of study. It ranked second only to the churches in elevating the standard of moral and intellectual culture in the town.

The occupations of the early inhabitants of New Canaan were purely agricultural, with artisans enough barely to supply their own wants. The tailors and mantua-makers and even shoe-makers were accustomed to circulate through the town semi-annually making up the requisite wardrobes of the families. The farmers were exceedingly patient, hard working men; their farms required clearing not only of trees and bushes, but of the numerous stones, which in this diluvial soil, almost covered the face of the earth. To dispose of these stones, they built walls enclosing small fields. They raised wheat, (until the Hessian fly destroyed that crop) rye, corn, oats and potatoes. Timothy or herds-grass was introduced at a comparatively late period. Their hay consisted of the harsh low meadow-grass, and the natural grasses of the uplands near their barns. The great problem with them was, how to winter their stock. They supplemented their slender supply of hay with cornstalks and husks and oat-straw. Their cattle in the spring were emaciated and many of them died of "horn distemper," which generally meant "starvation." The old wooden plough was a rough, heavy, clumsy instrument and I remember hearing discussions among the workmen on the probability of the introduction of an iron plough which was then in use, in the west of that day, (that is Central and Western New York.) I rejoice in having lived to see the toils of the husbandmen relieved by the steel plough, the tooth harrow, the horse rake, the mower and reaper and other machines, which not only lighten labor, but make it more efficient. Nor will we forget the spinning jennies, power-looms and sewing machines which relieve the women of the present day from that incessant hard labor, which in the case of their grandmothers together with the inevitable care of the household, crushed their physical energies, and suppressed every rising aspiration for intellectual and aesthetic culture. Let the spinning-wheels large and small go to grace the elegant parlors of New York, and I would they were gifted with speech, to portray the scenes of unrepining toil enacted at their sides in days gone by—and perhaps gentlemen might profit by a plough or flail of the olden time in their offices.

But there came a time when the enterprise of New Canaan was turned in the direction of manufacturing boots and shoes. The town was dotted over with little shops and ranked among the foremost in that manufacture. I have not been able to obtain any reliable statistics of this business when it was most extensive. Niles' Register giving an account of the town in 1818, states that 50,000 pairs were annually sent out.

At this day we have no conception of the difficulties connected with travel in the early period of our history. For many years, all travel was on foot or horseback, and the introduction of pleasure carriages dates within the

present century. When persons wished to go to New York City they resorted to the sloops from Five Mile River, or Rings' End landing. A daily mail stage route from Boston on the turnpike, passing through Norwalk and Stamford, was established in 1818. In 1825 the steamboat "Oliver Wolcott," began running from Stamford to New York, down on one day and returning the next. During the summer of that year a four-horse stage coach came from Ridgefield to Stamford, through this town—and soon after travel to the city was by steamboat from Norwalk touching at Stamford, Greenwich and New Rochelle. Early in 1849, the New York and New Haven Railroad was



INDIAN ROCKS.

completed and the great marvel accomplished of three trains daily, the whole way and back again. When the Danbury Railroad was in contemplation a route was surveyed through New Canaan, but our citizens were either indifferent or distinctly opposed to it. After a time, however, it was perceived that the only way to save our town from insignificance and business extinction was to build a railroad connecting with the New Haven Road and tide water communication for heavy freight. The New Canaan R. R. was opened July 4, 1868, and if it has not accomplished all that its earnest advocates expected of it, it has had a determining influence in shaping the future of the town. A



post-office with a weekly mail was established in 1817, afterwards two mails a week, the mail being carried on horseback to Stamford, which was then a distributing office. During the past thirteen years two mails daily have been distributed from the office here. A telegraph line was established in 1860, which is still working.

The New Canaan Savings Bank was organized in 1859. Samuel A. Weed, President, until '63; Watts Comstock, President, from '63 to '72; Stephen Hoyt, from '72 to present time.

The First National Bank, of New Canaan, was organized in 1865. Watts Comstock was President from the date of organization until his death, when Stephen Hoyt was elected to fill the vacancy.

Probably few of my auditors have ever reflected upon the fact, that we have had slaves in New Canaan, until within a few years. Very many families here in the last century, had one or more slaves, and when the State passed its Emancipation Act, it exempted only those born after a certain date, leaving the others still in slavery. So far as I can learn, they were not subjected to any harsher usage than if they had been free, still that their bones and sinews were not their own, must have been galling to the slightest spark of sensibility. The whipping-post and stocks, we are happy to say, have passed away forever. The whipping-post stood at the angle of the road south-east of us, (a few feet north of the present lamp post)—and in my boyhood I witnessed the whipping of two men for petty thieving. The physical infliction was trifling, but the moral degradation was truly pitiable. The post remained there for many years but its name was changed to sign-post. Public notices were posted upon it.

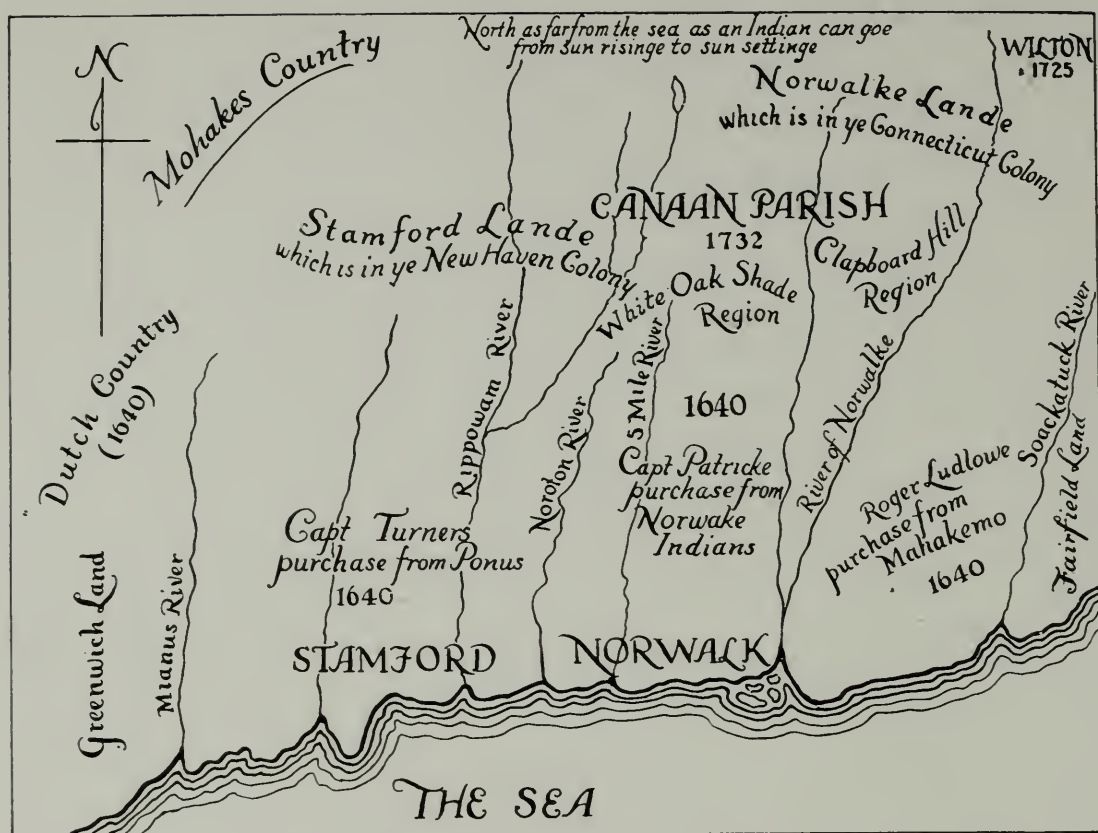
I must not omit to notice the two great festivals—training Day and Thanksgiving—the former derived from the still lingering spirit of the Revolution a decidedly martial character. The first Mondays of May and September were by statute training-days, and every able-bodied man of a certain age was required to appear for inspection and drill. At 10 o'clock they assembled on the "parade ground" which was an open field given to the town for this purpose. The commanding officer sent his compliments to the minister, with a request that he would favor them with his presence, which he did, and opened the exercises with prayer. Soon after they adjourned for dinner. There were two companies, one uniformed, called the grenadiers, the other the militia. The music was fife and drum, and when after wondrous evolutions, they marched down the ridge to the meeting-house hill, the martial ardor of the boys was at boiling point. The Thanksgivings were much like those of the present day except that the House of God was well-filled, and the Thanksgiving anthem fell upon enchanted ears. The public exercises began with the reading of the Governor's proclamation. (It had been read two successive Sundays before.) It was an awe inspiring document, especially as it closed with the ominous injunction: "All servile labor and vain recreation, are, on



said day, by law forbidden.” After the service the reunited families gathered round tables loaded with a bewildering multiplicity of dishes, among which roast turkey and pumpkin pie held their long-established pre-eminence. There amid representatives of three or perhaps four generations, this family festival held high carnival. Long may it keep its power to recall the sons and daughters of New England to the old homesteads.

While we review our past history and recollect what we have been, and what we are, the duties of this day were but ill-performed if we stopped here; if turning from the past, and entering on a new century of our political existence we gave no heed to the voice of experience and dwelt not, with thoughts of earnest solicitude, on the future. Let us search the history of our forefathers for those principles which enabled them to establish our prosperity on its present basis—discerning their errors as well as their merits—not always doing as they did, but as we know from their principles they would have us do, in our circumstances so widely differing from theirs. Among the prominent features of their truest glory is that system of public instruction, which they instituted by law, and to which New England owes more of its character and its prosperity than to all other causes. If this system be not altogether without example in the history of other nations, it is still an extraordinary instance of wise legislation and worthy of the most profound statesmen of any age, and this was done by them when they had just made their first lodgement in the wilderness, when they had scarcely found leisure to build comfortable homes for themselves. This system has never thus far been broken in upon. Under its benign influence our youth have grown up. It has taught them the first great lesson of human improvement, that knowledge is power—and made the last great lesson of human experience felt, that without virtue there is neither happiness nor safety. Never let this glorious institution be abandoned or betrayed by the weakness of friends, or the power of its adversaries.

Let us cherish our history. It is a great and distinctive advantage that we have behind us the beginning and growth of an orderly history. Let us honor our fathers’ memory by preserving and exemplifying their principles. We who are now assembled here gathering up the influences of this occasion, must soon be numbered with the congregation of other days. The time of our departure is at hand to make way for our successors in the theatre of life. It may be that our posterity will assemble here to review their past. Shall it be amid joy or sorrow? The answer is in part left to us. May he, who, at the distance of another century, shall stand here to celebrate this day, still look around upon a free, happy and virtuous people; and may the God of our fathers give us grace to administer the trust committed to us, that our record shall enable the historian to rank us with them, as having been faithful to the principles which they established.



This is not an ancient map as its character seems to suggest. It was drawn by William Francis Weed in 1934 to show first, the relative locations of the land bought from the Indians lying in Canaan Parish; second, to show that this land was partly in the Connecticut colony and partly in the New Haven colony; third, to indicate the location of regions in Canaan Parish which had been named by the people of Norwalk and Stamford as early as 1681, and are used in describing land transactions on their records of that date and continuously until their jurisdiction ceased in 1801.

While the long dispute between New Haven and Connecticut had been settled before Canaan Parish was formed, it is interesting to note that had it been settled seventy-five years earlier, the inhabitants of the western side of the town would have been subject to the New Haven jurisdiction and those living east of the Noroton River would have been under the government of Hartford. Inasmuch as the river does not extend the entire length of the town, those in the extreme north would have been in the center of a lively dispute. The controversy between these two colonies is illuminating in its political and doctrinal aspects representing as it did, the liberal and the ultra-conservative attitudes as regards both subject. It is not difficult to trace the influence of these two attitudes down into the early acts of both Norwalk and Stamford long after the union of the two colonies. Stamford was reluctant to grant parish rights to Canaan and Norwalk raised no objection. Stamford continued to appoint tything men for Canaan for five years after the church here was established. No such action appears on the Norwalk records. When this parish applied to the General Assembly in 1801 to become an incorporated town, Stamford raised objections and sent a committee to the assembly to oppose it, (see photostat of minutes of Stamford town meeting, page 19). These two attitudes seem to have been inherited and were entirely consistent with the history of the Connecticut and New Haven governments. See New Haven Colonial Records, 1635-1665.

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# PIONEERS OF CANAAN PARISH

## A PROLOGUE

What brought you here to Canaan, John and Mercy Bouton,  
Thomas and Susanna Talmadge?

And you, Caleb Benedict, and John Davenport, young bachelors  
of substantial patrimony,

To Canaan where only the impatient Silvermine, Five Mile,  
and Rippowam wend their way through narrow woods and meager meadow?

'Twere easy to know why your father, Ebenezer Carter, went to  
Deerfield and built his ill fated cabin where all his household  
was so soon to fall to savage axe and bondage.

For that was a fertile valley to tempt the very soul  
of any husbandman.

But you were not farmers, nor woodsmen—lumbering was yet to be born  
—like your grandchildren.

Zest for gold had passed with the greedy Spaniard  
and the magic font of youth with the folly of DeLeon.

Yearning for civil and religious freedom was an old man's tale  
even in your fathers' day.

Why did you leave the hospitable harbors where Norwalk dwelt  
in social and easeful content, and

Stamford, well guarded now from both Dutch and Indian,  
thriving and strong in its youth?

Neither husbandry nor faith, nor yet the restless searching  
of a Ludlow for a place where bold ideas of government  
might thrive with none to say him nay.

Neither hope of knighthood nor the spirit of conquest  
that moved the gallant Drake and Raleigh, urged you,

Thomas Seymour and Hanna, to come to Canaan wilderness  
in seventeen thirty-one.

What then, Eliphalet Seely, Ezra Hait, Moses Comstock,  
and all you, our grandsires, brought you here,  
when home was still but half exploited and the generous sea  
offered rich sustenance and profit in every harbor?

"Well, first of all 'twas Canaan, and Canaan's the land of promise.  
None knew then what the future held, nor where men's chances lay  
nor what they were.

'Twas a fair spot, and if its hills were rocky and its meadows sparse,  
there was a gentle loveliness about it—no awesome crags nor  
roaring floods—no restless sea, but everything man's eye could wish  
—and all in gentle moderation—something to live with and  
never tire.

We were young and there was the urge to find some farther spot  
to build our nest and join with others like ourselves  
in new adventure."

Ah yes, after all it was Connecticut calling—calling even then  
as it called "wild laurel" to Alfred Noyes near twenty decades later  
when he first found himself

"on the happy hillsides of Connecticut  
where the trout streams go caroling to the sea."

It was Canaan calling as it called Bliss Carman to  
"meet Christ walking on Ponus Street,"  
and again to sing

"Heaven is no larger than Connecticut  
No larger than Fairfield County  
No, no larger  
Than the little valley of the Silvermine  
The white sun visits and the wandering showers."

These later pilgrims felt not the urge that, all unconscious  
of its import, led you from hospitable harbors, though  
Canaan called you both.

Theirs the mellowed richness of Autumn woods—  
Yours—a something still too vague to recognize.

But you did more than plant a parish, Daniel Keeler,  
Theophilus Fitch, and all the rest of you who ventured  
into this virgin land

Though that alone was justified by all that followed.

You were hospital to that embryo which  
grown to its full fruition four score years hence.  
became the American Pioneer.

S. B. H.



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## “CHOOSING THE SITE”

A Play in One Act Presented on the Lawn of the Congregational Parsonage at the Women's League Annual Garden Party, June 20, 1933, Being the 200 Anniversary of the Event.

### PEOPLE IN THE CAST

**T**HE twenty-four founders of the present church, who met June 20, 1773, to hear the decision of a committee from the General Assembly of Connecticut Colony at Hartford, appointed at their request to approve their selection of the site of the Meeting House.

<i>John and Mercy Bouton</i> .....	Ernest Rau and Ruth Silliman
<i>John and Dinah Benedict</i> ..	Theodore W. Benedict and Mary Drummond Tunney
<i>Thomas and Susanna Talmadge</i> .....	Stanley and Esther Mead
<i>Thomas and Elizabeth Seymour</i> .....	William F. Weed and Hilda Robinson
<i>John and Lydia Fitch</i> .....	Chauncey and Amanda Weed
<i>Daniel and Hannah Keeler</i> .....	Wayne G. Miller and Ethel Kellogg
<i>Eliphalet and Sarah Seely</i> .....	Frank and Carrie Comstock
<i>Ezra Hait and his wife Phebe</i> .....	Stephen and Fanny Hoyt
<i>Nathaniel and Hannah Bouton</i> .....	Lawrence and Matilda Offen
<i>Caleb Benedict</i> .....	Roger Silliman
<i>John Davenport</i> .....	Percy Davenport
<i>John Finch</i> .....	Frank Rae
<i>John Bouton, Jr., and Mary</i> .....	Thomas W. and Mary Louise Hall
<i>Jerusha, wife of David Stevens</i> .....	F. Louise Mead
<i>Caesar, slave of Moses Comstock</i> .....	Harold Mead
<i>Spirit of the Church</i> .....	Edna Selleck

### THE COMMITTEE

<i>Captain Gersham Buckley</i> .....	Glen Wright
<i>John Thompson</i> .....	Edwin F. Bouton
<i>Captain James Lewis</i> .....	Andrew R. Hoyt

(The date of the founding of the Parish, June 20, 1733, was under the old calendar which continued in use in this country until 1750 when England and her colonies adopted the Gregorian calendar, nearly a hundred years after its acceptance by the Catholic countries. In that year the ten days from September 3 to September 13 were "suppressed" to correct the annual error accumulating since the old Julian calendar went into effect about 325 A. D., and the new year which had begun on March 25 was decreed to begin January first. Therefore this date, June 20, 1733, is in reality June 30.)

## STAGE SCENE AND SETTING

The lawn of the parsonage close to and just south of the large boxwood trees southeast of the house. This boxwood is the principal background of the stage.

The stage fronts toward the southeast.

There are a table, three chairs for the committee and several benches which John and Dinah Benedict and Caesar, are arranging in order for a meeting. This opens the play. As the members arrive in twos and small groups, they exchange informal greetings and engage in natural conversation which will not be understandable to the audience but give the impression of a quite natural movement of informality before the meeting is called to order. There should be an air of seriousness. As women had no voice in the formalities, their natural inclinations are exemplified by Dinah Benedict, who speaks the first word:—

*Dinah Benedict (having dusted and arranged the table to suit her, sits down and takes out her knitting)*—There Caesar, that will do, I reckon; it was good of you to come.

*Caesar*—Yes'm Masr Comstock say I was a come and help fotch de cheers and help with de hosses.

*Dinah*—Mr. B. I trust, thee dost not find it unseemly that thy wife attends the meetin'?

*John Benedict*—I trust not, Mrs. B. but I air thankful that women will have no voice in the grave matter we are here to decide. (*Gets up and paces slowly to and fro, with hands behind back*)—If Ebenezer Carter's wife Hannah could have her say, the meetin' house site would be far away on the Clapboard Hills.

*Dinah*—Here comes Thomas and Susanah Talmadge so I shall not be the only female.

*Thomas Talmadge (riding up on horseback with his wife behind—alights and helps her down.)*—Good day, neighbor Benedict and greetings to thy goodwife.

*Susanah (having exchanged greetings with Dinah)*—See, here comes the Boutons—John has fetched Mercy—It's so relievin' not to be a lone female in this gatherin' of men, ain't it, Dinah?

*Thomas Talmadge (to John Benedict)*—Looks as if there will be no news to fetch home to our women folk from this meetin', John.

*John Benedict*—No, 'pears to me they mean to gether it themselves fust handed.

Well, set thy mind at ease, Mrs. B.—Thee'll have plenty of company. *The Boutons arrive and are quickly followed by the Davenports, Seelys, Nathaniel Boutons and Stamford Group, who exchange informal greetings.*

*Mercy Bouton*—Don't you all hope and pray they'll decide upon this site for the meetin' house?—it's so beautiful here—I like to look off at the sea—seems like a way out of this wilderness if we ever have to go back.

*John Benedict (in amazed indignation)*—What do I hear from thy good wife, John Bouton?—Wilderness? This land of Canaan—our promised land where we shall build us a sanctuary and justify our faith in God's blessings.

*The rest of the group arrive—informal greetings, as they seat themselves.*



"PRAISE GOD FROM WHOM ALL BLESSINGS FLOW"

*John Benedict (Raps on table and calls the meeting to order)*—Brethren and Sisters, we have gathered here to receive from the honorable committee from the General Assembly their decision upon the site for our meetin' house. We still meet without a representative of the authority of divine grace, but please God, the step we take today shall bring us nearer the time when a regularly ordained minister of the Gospel shall ask the blessings upon our acts, preach to us the holy word on the Sabbath, baptize our children and represent the law of our good colony of Connecticut, which by the grace of His Christian Majesty, Charles II, we enjoy by Charter. We shall be saved the long journey to Stamford or Norwalk. Until then we may open and close our assemblings with the Doxology—Brother Daniel Keeler, thee hast been blessed with a voice of song—wilt lead us in the Doxology?



*Daniel Keeler (Steps to table, gets out tuning fork and wipes it with huge handkerchief and strikes it on table. After trying for the note several times and making one or two false starts, he gets it and leads off, all rise and join in singing the old measure of the Doxology—very slowly and with its praise almost overshadowed by its solemn dignity.)*

*John Benedict (After the audience is seated.)* Brethren and Sisters, while we wait the coming of the honorable committee, if it please you, I do submit that we try our minds upon this momentous question—the selection of a site for our meetin' house. Let us discover to ourselves if we be easy or on-easy in the matter. Brother John Bouton, wilt speak thy mind?

*John Bouton*—I be undecided abaout it. 'Pears to me if we shall put her up here on this hill, she'll be a long ways t' folks in Stamford parts and if we put her onto Clapboard Hills side, she'll be no better. I'll tell-ee, Squire Talmadge's medder lot's a fair site and no mistake. Mercy and me sh'd like her to go down there. But I dunno—I ain't sot—I an't 'zactly on-easy. I believe we got to hev a meetin' house, that's sartin, and mebbe one place is good as tother.

*John Benedict*—Brother John Davenport, what be thy feelin' in the choice?

*John Davenport*—Brethren and Sesters, it be my opeenion there is no fairer spot in all the Parish than this on which we stand. It's midway betwixt all concerned. If time comes when we can put a steeple on't, we can look from our door yard and see it pintin' to the sky. Around this site a town can grow and will, no doubt. Roads will be laid and a village grow up at the foot of this hill.

*John Benedict*—Will any other brother speak his mind?—Brother John Fitch?

*John Fitch*—I am of the like mind with Brother Davenport. His vision seems sound. It is vain to prophecy what shall become the center of this parish if left to itself without let or hinderences—no one can say if it shall be hither or yon if left to chance. But if we put the sanctuary here, then it must follow that this will be the center of our growth.

*John Benedict*—Any other brother? Brother Seeley?

*Eliphalet Seeley*—I am of the same opinion with Brother Fitch—and I might say so is my good wife.

*John Benedict*—Brother Caleb Benedict?

*Caleb Benedict*—I be easy on this site. Let it be builded here, sound strong and fair to the eye.

*John Benedict*—Brother Hait, we have waited perhaps too long for thy wise counsel—thy opinion commands respect.





"THOSE TIMBERED HILLS ARE LIKE NONE HEREABOUTS"

*Hait*—This be a fair site, I agree, but not more fair then the Clapboard Hills to the Eastard. There is a fertile land—the vallys both to the East and West will, in my opeenion, be settled first as this parish grows. It's nigher to Norruk and the sea, and there be tol'able roadway aready. With our meetin' house on the Clapboard Hills, the farms in all directions shall be in view of the church.

Those timbered hills are like none hereabouts; oaks, tall and straight, with never a branch for forty feet; the grain of 'em is that honest, man can split with wedge and maul with no need to haul to mill. Here is the only thing in the parish that differs—these oaks. And how useful to our purpose! What could be more proper than to build our meetin' house of those noble oaks on the very ground where they grow?

*John Benedict*—Brothers, it is severe trial to the mind to weigh these views in wise and Christian spirit. We appear to be in some on-easiness. But may we all seek that state when a decision is reached that will be acceptable to the Lord in full self-abnegation and harmony.

*Thomas Seymour, who is deaf and has been trying to speak several times but pulled back to his seat by his wife Elizabeth, now sees his chance and rising on his cane says:*

"I'm a leetle mite deaf and I ain't heard all ye been a sayin' of, but I sez, put her daown in the medder lot by the brook, and then if she ketches fire there'll be water handy. I'm right on-easy 'baout fire and I don't hanker for to see t' meetin' house up on no hill,—this un ner Clapboard, either—If she ketches fire what be we a'goin' to do fer water?"

*John Benedict*—And now Jerusha, wife of David Stevens, how dost thy good husband feel, dost know?

*Jerusha Stevens*—David can talk for hisself—I'll speak my own mind if you please, and I'm sot on this spot—it's sightly and fittin' and besides it'll do some folks good fer to clamber and sweat up this here hill afore they enter the tabernacle.

*(Committee from Hartford arrive on horseback.)*

*John Benedict*—The Honorable Committee approaches. Will John Davenport and Caleb Benedict help Caesar take their hosses?

*Enter Captain Gersham Buckley, Honorable John Thompson, and Captain Lewis on horseback. John Davenport and Caleb Benedict greet the committee as they alight, and John Benedict conducts them to their seats in front and facing the audience. The audience rises and all bow and resume their seats.*

*Captain Buckley*—From the General Assembly of the Connecticut Colony we bring you greetings We felicitate you upon the step you have taken here today—another step in the now orderly growth of Connecticut. I say *now* advisedly, for within the memory of those present we have suffered many trials and passed through dire tribulations.

Up to fifty years ago Connecticut had been divided into two colonies with two assemblies, at Hartford and New Haven. Forty-five years ago we fought together with Massachusetts and Rhode Island the great war of extermination of the savages to make these parts safe for our settlers.

Only forty years ago that frightful wave of intolerance and superstition seized the town of Salem when between February and October twenty persons were executed in the name of witchcraft. Thirty-two years ago Connecticut followed the lead of Massachusetts in establishing a college called Yale College which is in New Haven. This school I can commend to you with pride and confidence, and assure you that many are disposed to send their sons to be instructed in theology and the law.

It is but twenty years since our orderly progress was threatened by a new calamity. When the government of Her Majesty Queen Anne declared war upon the French, we, her loyal subjects contributed our share



THE HONORABLE COMMITTEE

of Connecticut men to that direful expedition against Quebec which, as you know, left us with a debt that forced us to issue paper money for the first time.

Still fresh in our memory is that frightful massacre of the settlers at Deerfield, where kinfolk of some of the families here present were slaughtered by the hideous savages or carried in captivity through the long winter wilderness to Quebec. I recall that there were Benedicts, Hoyts, and Carters in that horrifying incident.

I remind you also that it is but five years since we were obliged to invoke the fundamental rights of Englishmen under Magna Charta—the right “to raise money for public service of their own free will and accord without compulsion.”

Only two years ago was the long dispute over the bounds between Connecticut and New York settled. For nearly 100 years this question had caused frequent conflict and bloodshed. This I allow is of especial concern to you in Canaan Parish as you are so close to that border line.

So now it is the duty and privilege of this committee, by virtue of the authority vested in it by the General Assembly of the Colony of Connecticut, to grant to you, founders of the first meeting house in Canaan Parish, permission to build upon this site called Haines Ridge, a few rods to the south of where we stand. This committee has viewed the several proposed sites and finds itself in accord with the Haines Ridge one as being the most suitable to the convenience of the present and probable future settlers. May God bless the decision.



*John Benedict*—We thank you, honorable sirs. The expenses of your expedition will be met by a rate to be collected by John Bouton who has been tything man in the Stamford Colony and is well prepared to serve in this capacity. Shall we dismiss ourselves with the Doxology? Brother Keeler, will you come forward and sound the pitch?

*Brother Keeler*—(Comes forward, pulls out his tuning fork and goes through the same performance as before, and all rise to join in the Doxology, slow meter.)



#### THE CAST

(At the end of the song they immediately but slowly depart. All except John and Dinah Benedict, who start to gather the furniture but appear tired and he sits down with a sigh and soon begins to nod.)

*Dinah*—(Who has been busy with the furniture, notices him nodding and sits down herself with her knitting.) Dear John, he is weary with the long day. I will let him sleep a spell. (In a moment she, too, is nodding.)

(Spirit of the Church of 1933 as portrayed by Edna Selleck, appears from behind the boxwood. A modern girl in afternoon dress, with a basket of flowers she is gathering, and as she trips lightly onto the scene she hums the doxology in the new meter.)

*Dinah*—(In half slumber and amazement, looks searchingly at her.) Scandalous! Humming that sacred tune like a fiddler at a dance! and here in the very shadow of the sanctuary to be! Who are you, young woman? (Turns to awaken John.)

*Spirit of 1933*—Sh' do not awaken him—else must I disappear as I have come.

*Dinah*—Who are you, strange person?





"SLUMBER ON O GRANDPARENTS OF MANY GREATS, THERE IS NAUGHT  
TO DISTURB THY DREAMS."

*Spirit of 1933*—I am the dream of a dream of many dreams. I am his dream, his sons' dream, his son's son's dream—I am this church 200 years from today.

*Dinah*—Will you tell me why you are wasting your time in God's good daylight gathering flowers when you should be at your spinning?

*Spirit of 1933*—Chide me not, O grandmother of many greats. We spin not today—our fabrics are made by the mile in great factories where many thousands sit at the looms propelled by electric power instead of by the sweat of man. You must know, good grandmother of many greats, that the world has grown, and now each family and parish instead of being dependent upon itself for food, clothing and all necessities and pleasures of life, does only some small part that concerns or suits it most. And all profit by this arrangement. Know, too, that this Church you have founded still carries on and this little meeting house you are to build has been twice replaced by greater, until this beautiful and spacious edifice marks the continuousness and endurance of the idea you have planted here today. Fourteen ministers have succeeded to the pastorate of the flock,

which contains many of your descendants and many, many more who have come through the years.

A Church School for children has been provided—over an hundred attend each Sabbath for instruction in the Word. This church has raised up six ministers of the Gospel who have been ordained to her pride. And even now, one presides who is of the kin of one of them who journeyed far out to Auburn many years ago and became the leader of the Church School there.

*Dinah, who begins to nod again and gradually joins John in slumber, while the Spirit of 1933, not now noticing that they are asleep, continues.*

*Spirit of 1933*—Well over an hundred attend Divine Service here each Sabbath. Her sheltering arm extends into all useful activities not only of the community, but its aid is felt in the far off countries of the world. She has a daughter, a descendant of one of your flock, who is now giving her life to the enlightenment of those in darkness in far off Asia Minor. She aids generously in the support of the weaker churches of the state through the beneficence of a former member who willed his earthly possessions for this cause. Know, too, that of her 200 years, the past fifty have shown her greatest strength and that now to mark this anniversary, she plans to meet what she feels to be the greatest need of the community, for a place where youth may meet for constructive recreation. So we celebrate this birthday of two centuries by an agreement to build an edifice dedicated to the cause of Christian progress, even as you have done here today.

*(Discovering that they are asleep, the Spirit of 1933 moves gently behind them and raising her hands over their head in benediction.)* Slumber on, O Grandmother of Many Greats,—there is naught to disturb thy dreams.

*(Passes out behind the boxwood.)*

*Dinah*—*(Starting suddenly, shakes herself awake and awakens John.)* John! John! have I been asleep? What has happened?

*John*—I cannot say, but verily I have dreamed a most amazing dream—most amazing—but 'twas very sweet.

*They rise and pass out slowly arm in arm, behind the boxwood.*

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## ANNIVERSARY SERVICE MORNING

*Services in recognition of the two hundredth anniversary of the organization of the Congregational Church, New Canaan, Connecticut, Sunday, June twenty-fifth, 1933 at 11 o'clock and 4.30 o'clock.*

### ANNIVERSARY PRAYER

**O** GOD, who didst move the hearts of husbands and wives in simple homes on these ridges to establish their place of worship on this hill, two hundred years ago, we thank thee that thou hast confirmed thine inheritance when it was weary, ever since, and that thy congregation has dwelt therein. We rejoice that in this place we may think, not of generations which rose and passed away, but of those who, having lived in truth and duty here, have gone into thy marvelous light. We thank thee that thy leading, felt in Nature without, in the Bible of long ages, and in the inner light we seek, is a continuing gift, and is ours. May our worship today be of thee, the living God, enhanced by thought of the past, and filling today and the future with the graces of faith, hope and love. Amen.



(Note: The high pulpit is a reproduction of that in the second meeting-house; the upper part being original. The desk below it is the clerk's, where he took the attendance, and gave notices. The wall behind the pulpit was blank; no organ. The choir sat in the gallery.)



MORNING SERVICE 11 O'CLOCK

*Prelude*—Largo (from Symphony in C)

Haydn (1732-1809)

*The Hymn of Praise*—174

Croft (composed in 1708)

*Call to Worship and Invocation*

*The Scripture Lesson*

*Anthem*—"Prayer of Thanksgiving"

Edvard Kremser

We gather together to ask the Lord's blessing  
He chastens and hastens his will to make known;  
The wicked oppressing cease them from distressing,  
Sing praises to his name, he forgets not his own.

Beside us to guide us, our God with us joining,  
Ordaining, maintaining his kingdom divine,  
So from the beginning the fight we were winning;  
Thou, Lord, wast at our side, all glory be thine!

We all do extol thee, thou leader in battle,  
And pray that thou still our Defender wilt be.  
Let thy congregation escape tribulation:  
Thy name be ever prais'd! Lord, make us free!

*The Pastoral Prayer*

*Anthem*—"Hymn of the Pilgrims"

Edward MacDowell

God our Father,  
Glory, Lord, to thee!  
Before whose voice is mute the thund'ring sea!  
Through wind and foam  
Thou lead'st us home,  
To thee be glory through eternity!

Lord, hunger and cold are nigh,  
Lord, not for ourselves we cry,  
Let not our children die.

Silence your loud alarms,  
God is our shield from harms,  
He will make strong our arms.  
Christ, who hath calm'd the wave,  
Christ will uphold the brave.

Christ, our Saviour  
Father of our Faith,

To thee we bring faint hearts and failing breath,  
Be thou our guide,  
With thee we bide,  
To love, to labour, and to hope till death!

(Herman Hagedorn)

*Notices*

*Hymn*—468 (written in 1740) to tune "Martyn"

*The Sermon*—"Through Retrospect to Today"

*Hymn*—902 (written by Leonard Bacon of New Haven, in 1838)

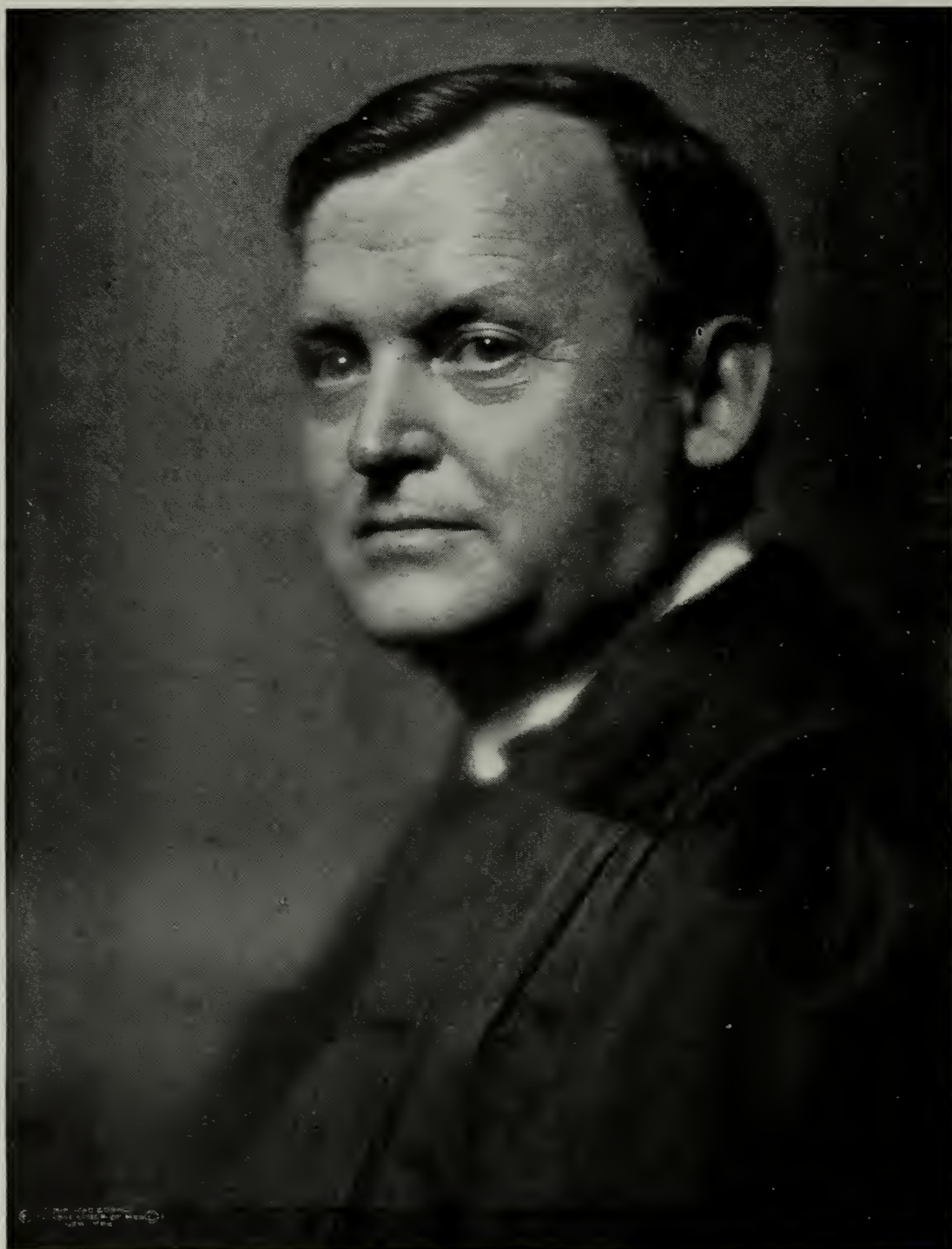
To tune "Duke Street" at 852.

*Prayer and Benediction*, with Choral Amens

*The Postlude*—"March for a Church Festival" W. T. Best



(The portrait of Mr. Clarke by Pirie Macdonald on the following page was one of but twenty portraits accepted by the Royal Photographic Society of England to be hung at their annual exhibition in 1934.)



*Copyright—Pirie MacDonald*

THE REV. MERRILL FOWLER CLARKE



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## THROUGH RETROSPECT TO TODAY

REV. MERRILL FOWLER CLARKE

Can we reconstruct the world of 1733 at least in high light and shadow? Suppose you were living in a log cabin on your tract of land, and that near it you were busy in spare moments erecting your permanent house, central chimney, kitchen, keeping room and parlor and all. A forest lane led to the meeting-house; similar tracks wound up and down hill to Stamford and to Norwalk. At brooks you found no bridge; you forded them. In bogs you plunged in and out unless you were mired. You used an ax as much as a plough in your fields. Housekeeping was hard and never-ending. The sun was your clock. You made most of your furniture and clothes, and grew your own food. Your clothing was heavy, whether homespun or broadcloth. If a man, you possessed perhaps two fine linen shirts. But what we call underwear was unknown. You ate from wooden trenches and slipware. Two silver spoons were a treasure. You pulled your piece of meat from the common dish with your fingers. No one had ice in summer, and the articles you might buy for your household were not many more than salt, a little sugar, rum and gunpowder. An orange would have been a curiosity. A signal event was the purchase of a bolt of cloth.

Yet you belonged to a world which considered it was living in an age of elegance. The long reign of Louis XIV in France was just over. It had set a new standard of living and of manners for the privileged few, and burdened the great mass to pay for it. Your colony of Connecticut had to give nominal allegiance to George II in England. Perhaps you know that he was a dissolute quarrelsome man who brought the monarchy in England to the lowest estate it ever had as a political influence. His was the type of mind that can see only details. He never forgot a date. His greatest pleasure was in counting his money piece by piece. An intimate said of him: "He seems to think his having done a thing today an unanswerable reason for his doing it tomorrow."

In 1733, if an English newsletter ever was passed around in your neighborhood, you might have learned that Voltaire was visiting in England—he whose keen pen pierced through the crust of privilege and injustice in Europe, although not for centuries was he credited with the high motives which actually moved him. He found in England a tolerance absent from France. But with it was a profound religious indifference among writers and the aristocracy. Churches were at a low ebb—absentee rectors and fox-hunting parsons. The Quaker movement was establishing itself, however. William Penn was being prepared for his future leadership in Pennsylvania. And the

great mass of people were all ready for the message of John and Charles Wesley when they came.

But in 1733 Canaan Parish was nearer the really exciting and creative things in your world. For nearly a century Connecticut had been experimenting with democracy. It was not a colony so much as it was a federation of independent towns. The constitution of the first three to be organized said not one word about the "dread sovereign," or the "gracious king" of England. Instead, it claimed for the towns all the rights which the General Court had not assumed, never mentioned the British at all, nor recognized any government outside of Connecticut. That had been exciting. Some one has compared Connecticut towns to the free cities of Greece. And the significance of the quotation from Thomas Hooker which is printed on the Order for this afternoon's service is that he, founder of the first Connecticut settlement, believed in the power of the people to govern themselves, and said it was scriptural. If, said he in effect, they seem not to be able to govern themselves now, give them opportunity and they will train themselves to do so—the Lord will remove the veil from their faces.

That had been in 1639. Canaan Parish was so organized. But I can well imagine that in 1733 a few were not so enthusiastic for pure democracy. The ardor of the fight against the Massachusetts tyrants, the Mathers and the rest, was dying down, and instead, in 1733 the colony was getting a large share of new immigrants out of the hopeless mass of old-world laborers. Broken men, bondservants, "gaol birds" came from England; German peasants and Scotch-Irish from Ulster—two hundred thousand of the latter came between 1718 and the Revolution, to various colonies. They hated the privileged classes, but had little else in common with the first settlers in our towns. It is instructive to find, at the end of the century, how glad Timothy Dwight of Yale was to see them leave for New York State. "Such restless spirits," he wrote, "are impatient of the restraints of law, religion, and morality; they grumble about the taxes by which Rulers, Ministers and Schoolmasters are supported. . . We have many troubles even now; but we should have many more, if this body of foresters had remained at home."

Well, by President Dwight's time, the towns of Connecticut were run pretty thoroughly by the Congregationalist Consociation of Ministers and the Federalist party. Democracy has had to take forced vacations even in Connecticut. And to the puzzlement of all future schoolboys must be added this: Pure democracy sprang up here with Thomas Hooker. But in the debate between the democracy which is symbolized by the name of Thomas Jefferson and the federal idea associated with Hamilton, Connecticut was on the federalist side.

The mention of those aspects of two hundred years ago needs no explanation in a Congregational Bi-centennial in Connecticut. The economic side of

life, the political as well, were intimately touched and guided by the form of religious life set up here. By reminding ourselves of them we came closer to them, I feel, than by examining their covenant faith, or contenting ourselves with rehearsing their church customs. We hope that by the character of the service this afternoon, the old style singing, and this effort to simulate the appearance of the old meetinghouse, we may feel what their medium of religious expression was. We shall, however, omit a two hour sermon. And if we are to do so, I should like to bring ourselves through this retrospect to today by a survey of that faith.

A good deal has happened to it. It is still sturdy, but, so to speak, it does not make its bearer trudge along under any such burden of impedimenta.

At the historical celebration of last year I ventured to describe the two leading ideas of this people in these words:

1. They sought to support their individual struggle with the wilderness and the stones by a community organization, offering protection, rights and social life.

2. They acknowledged a lofty interpretation of life. The Bible was their source-book for it. It spoke to them of life here in terms of stern responsibility, and of death and judgment, and of salvation by accepting the faith mediated to them by Calvinistic pastors. To us much is distasteful in it. But the discipline which held them was also their hope and their refuge. New Canaan did not become like Bret Hart's "Roaring Camp" in the West, because they acknowledged that a God-ruled society must be a group knowing God in their lives, their hearts and their homes, their church. And it must have reassured and comforted them.

Well, the original covenant of faith of this people was rockbound; it was hard and it was blue Calvinism. But it must be remembered that the people who embraced it were human beings,—the first members were nearly all young married people. They had more than that cold statement for their religion. They had a feeling of the lift and the nearness of God. A transfiguring inner experience was theirs. The Bible had a New as well as Old Testament, even if the God of their covenant seemed more of anger than of love. They knew the words of Jesus. And they knew laughter as well as fears; hopes as well as solemnities.

The truth is that Calvinism thus enshrined began to lose its supremacy in religious thinking with the Wesleys in the 18th century—"Jesus, lover of my soul" was written in 1740. The French revolution brought in a flood of humanitarian ideals—they seeped into consciousness everywhere. The Unitarian movement removed the angry God of the Old Testament and led people to see the father of Jesus as God the Father, binding men in brotherhood. The hopeless repulsive sinner who could never be saved unless God had decided before creation that he should be of the elect was transformed into a man born a son



of God, who might know in his life the experiences of repentance and of being forgiven for his wrongdoing, and go on in love and trust. Life here was not just a training arena before the great and terrible Day of Judgement of the Lord, but a life that might be infused with love and goodwill, equal justice and brotherhood.

A living religious experience, through many channels, has brought this change. And I would ask those of you who are oldest in membership here: Have you not seen and felt it as you have followed the teaching of the men who have stood here before me? They have mediated a conviction that life is good and it is so because God is good. Jesus is the ideal for every man's life, and his principles for society. When did this change from the old come? Perhaps you can tell, but it must have been gradual. When did you stop hearing that all you have ahead is heaven or hell, according to the judgment of God, and begin to be led to think of your dear ones gone on before as entering the larger life where God is in the fullness of his love? When did the Sunday School quarterlies stop describing creation in six days, and begin to introduce you to the grand poetry of the creation passages in Genesis? When were you led to accommodate the theory of evolution to your thinking—from this place, I mean? And when did we begin to see the world movement for international peace as a part of the gospel that men are brothers?

Can any of you, moreover, remember a time when what actually came into your lives from worship and teaching in this place was not the personal communication of bravery and good courage, of trying hard morally and spiritually, of the dignity and the beauty of life,—from those who have here ministered?

No matter whether we can fix exact dates for such things. The things have happened. The Bible has been made over for people, as one said to me only last Sunday—its wealth of religious inspiration is seen as blotting out the framework of the old theology which people used to think was all you could find here. The Jesus of the roadside and the beloved home has come to dwell with us—and each time he does, he makes us surer that God must be like him. We have understood ourselves better, and we know that if we are full of fears, it is perfect love which casts out fear—and that Christianity stands for it.

A few years ago members of this Church were invited to write out what they considered the "Aim and Purpose of This Church." From the answers received I wish to quote one in conclusion:

"To foster and encourage the purest aspiration of the human heart and mind, which is to worship God.

"To inspire in all its members the conviction that life is a great spiritual adventure, as well as a splendid earthly one, and that every act and decision made in it from day to day is the measure of our spiritual progress.

"To make these major aims increasingly successful, all the outward ex-

pressions of our church life should be gracious and fine. The service becomes the sincere effort of a group of people as one in their common desire to worship. As the church building is fine and dignified in form, so the interior too must always be kept beautiful to the eye in color and pattern. The music must be a spontaneous voicing of praise, and all social intercourse affectionate, considerate and friendly. I read the other day a few lines that suggested this Church to me. I quote them: "I like country churches, where He comes in the very door in grass and trees and sky, and then one enters and finds Him within, distilled by the very walls of the little sanctuary into the most intimate of friends."

But our church aims to go further even than this; since in the past the same profound desire, though it has built the most noble of churches for worship, has also through its too narrow vision limited their powers by a separation into many and antagonistic groups; and these have grown far apart from each other, and therefore from their original simple impulse to worship God. Wherever in our community petty differences have isolated peoples and groups whose spiritual adventure and goal should be the same, each church's aim must be persistently to break down these barriers, and make the Christian ideal of brotherly love a power to unite.

"Our Church strives with others to minimize the importance of sectarian group-ways and customs, and join frequently with warm and hearty cooperation in united services. In this way our common religious purpose binds us together without the fear that it will destroy any man's individual expression of his faith. Thus only those differences tend to remain which can enrich us all through the variety of their grace, beauty and helpfulness.

"The Church stands firm at all times in defense of THE GOOD LIFE. It cannot compromise with its honest convictions regarding the acts of individuals or groups that disregard the finest ideals of social justice and enlightened humanity that we have already claimed for our Christian standards. As a Church, we recognize these values and by an honest attempt to live by them, and not passively accept them, we can prove the validity of our claim to desire for every man the same good that we seek for ourselves.

"The Church must vigorously and intelligently support all efforts made in behalf of Peace, better education, wider distribution of wealth, and honest government. It must guard against its own temptation to offend through a narrow censorship, or a barren aloofness from the affairs of the world which are its real concern and responsibility. It must know and be satisfied with the sources of its own income, and be generous and broad in its interpretation of where to give and how to share."

Can we not say that the Spirit we seek, which since New Testament times has made life glow, has been with us in this Church during the years, instructing and leading us?

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## ANNIVERSARY SERVICE AFTERNOON

### GREETING AND REMINISCENCES

4.30 O'CLOCK

"These are the times when people shall be fitted for such privileges (self-government), fit I say to obtain them, and fit to use them. . . . And whereas it hath been charged upon the people, that through their ignorance and unskillfulness, they are not able to wield such privileges, and therefore not fit to share in any such power, The Lord hath promised: To take away the vail from all faces in the mountain, the weak shall be as David, and David as an Angel of God" (Thomas Hooker, founder of Connecticut, in his "Survey of the Summe of Church Discipline," 1640.)

*Prelude*—"Andante"

Gluck (1714-1787)

*Hymn*—"The Church Hymn"—see leaflet. To tune "Marlowe" at No. 900—(1833)

*Prayer*—(The people seated)

*The Scripture Lesson*, read by Rev. Fred R. Bunker, State Missionary under the Church Mission (Raymond) Fund of this Church.

*Two Samples of 18th Century Church Music Without Organ*

(Note: Paraphrases of Scripture only were sung, in short, common and long meter, until the Wesleyan movement. The precentor, with tuning fork, "lined out" the hymn, repeated by the congregation. The first, to the famous tune "Martyrs" will be so sung by the Choir.)

(a) Paraphrase of Psalm 11

Tune, "Martyrs" (1615)

I in the Lord do put my trust;  
how is it then that ye  
Say to my soul, Flee as a bird,  
unto your mountains high?

His eyes do see, his eyelids try  
men's sons. The just he proves  
But his soul hates the wicked man,  
And him that violence loves.

For, lo, the wicked bend their bow,  
their shafts on strings they fit;  
That those who upright are in heart  
they privily may hit.

Snares, fire and brimstone, furious  
storms  
on sinners he shall rain.  
This, as the portion of their cup,  
doth unto them pertain.



While others crowd the house of mirth  
and haunt the gaudy show,  
Let such as would with wisdom dwell,  
frequent the house of woe.

When virtuous sorrow clouds the face,  
and tears bedim the eye,  
The soul is led to solemn thought,  
and wafted to the sky.

Better to weep with those who weep,  
and share th' afflicted's smart,  
Than mix with fools in giddy joys  
that cheat and wound the heart.

The wise in heart revisit oft  
grief's dark sequestered cell;  
The thoughtless still with levity  
and mirth delight to dwell.

*Reminiscences*—extracts from papers prepared by two of the oldest living members: Mrs. Charles H. Demeritt, Mr. Gardner Heath.

*Greetings* from the Stamford Church—Rev. William H. McCance.

*Old Style Paraphrase of Psalm 15*

Tune, "St. David's" (1621)

Within thy tabernacle, Lord,  
who shall abide with thee?  
And in thy high and holy hill  
who shall a dweller be?

Who doth not slander with his tongue  
nor to his friend doth hurt;  
Nor yet against his neighbor doth  
take up an ill report.

The man that walketh uprightly,  
and worketh righteousness,  
And as he thinketh in his heart,  
so doth he truth express.

In whose eyes vile men are despised;  
but those that God do fear  
He honoureth; and changeth not,  
though to his hurt he swear.

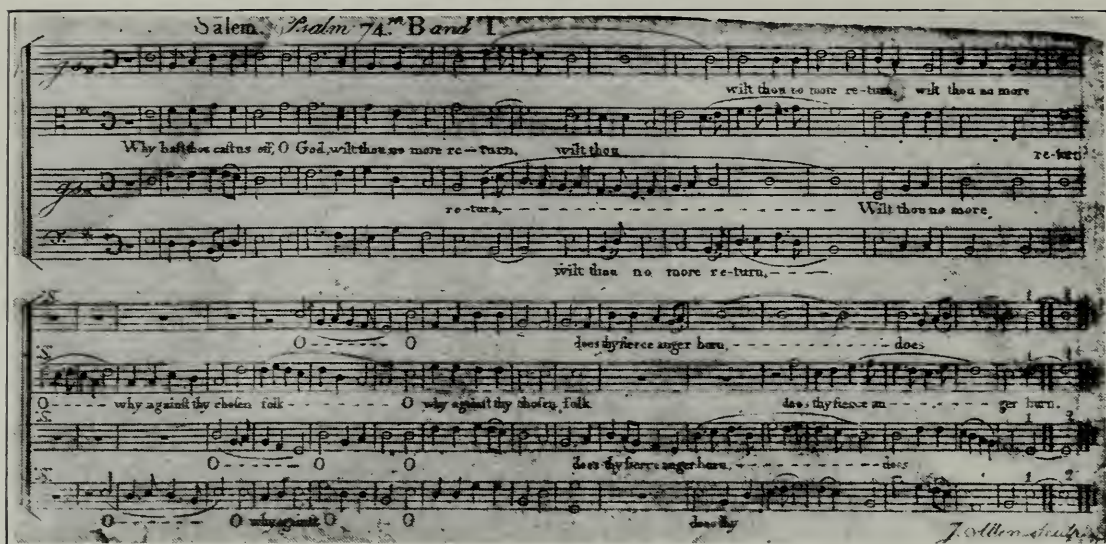
His coin puts not to usury,  
nor take reward will he  
Against the guiltless. Who doth thus  
shall never moved be.

*Greetings* from the Norwalk Church—Rev. Augustus F. Beard, D.D.

*An 18th Century Connecticut Anthem.*

Tune, "Salem"

(from "Select Harmony" by Andrew Law (1748-1821) of Milford,  
his book containing tunes named for many towns in New England.)



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## REMINISCENCES

BY MRS. C. H. DEMERITT

In the early fifties, life in New Canaan, religious, commercial and agricultural, went on at a snail's pace, compared to the high-powered rush of today. The atmosphere of this part of New England was austere. Ministers, schoolmasters, even the home life, were more than austere. Duty and obedience were the slogans of the day. If one did not live up to them, there was someone to see that he did. In the Church was the disciplining by the officials; in the schoolhouse was the rod. Riding for pleasure on Sunday was considered almost a "mortal sin." Except at the appointed hours of worship, hardly a vehicle was to be seen on the streets. So undisturbed was this Sabbatical stillness that a lusty halloo from the upper end of Oenoke Avenue, where it branches off into the Lambert Road, could have been easily heard at the Congregational Church.

Against this one-time ecclesiastical background, like little rifts of sunshine, was the keen sense of humor possessed by several pastors, notably the Rev. Mr. Eells, the first ministers, the Rev. Ralph Smith and the Rev. Frederick Hopkins. So ingrained in their natures was the quality that it would occasionally out, both in sermon and conduct. Possibly this accounted in a measure for their brief terms of service.

The first minister associated with my childhood was the Rev. Frederick Williams, who came to New Canaan fresh from his theological studies. He took up his work here with a singleness of purpose, that of bringing to Christ those who knew Him not. Like one of his successors, the Rev. Mr. Elliott, he was obsessed with a sense of his tremendous responsibility as a "shepherd of souls." With both, their chief aim was to gather within the fold those that were without. They did not wait for an "S. O. S." call, but went direct with argument and plea to those they considered in danger. I am sure, could one have followed each into his study, one would have found him on his knees, agonizing for the salvation of those committed to his charge.

### SENSE OF BROTHERHOOD

The Fairfield "Consociation of Ministers" were occasionally called in. One of its functions was the "settling" (sometimes unsettling) of ministers, and passing judgment as to the fitness of the applicants for vacant pulpits. Its pronouncements were final. The entire body of ministers and delegates would descend on a parish to be entertained at the home of the parishoners for a day



or two, according to the severity of the case. The candidate for pulpit honors would be confronted with a long list of questions concerning things about which neither questioner nor questioned had the faintest knowledge. Then, after a solemn powwow, the verdict would be given as to the soundness or unsoundness of the faith held by the applicant.

Good men and true were these, having "the courage of their convictions," such as they were. Although the colors of the Consociation were "the deeply, darkly Calvinistic blue," yet beneath this severe exterior there were kindly impulses, sympathy, and a loyal sense of brotherhood. In running the gauntlet of this formidable array of sharp and bristling points of doctrine, the candidate came through unscathed.

### STERN DOCTRINES

From the delightful surroundings of the present day services and activities of the church, it is a far cry to the olden time "New England Primer," the "Bay State Hymn Book," the Catechism puzzles, and the lengthy and learned sermons and dissertations. In place of today's interesting and helpful Sunday School "Quarterlies," there were tiny books with topics for the entire year, and long lists of questions. Special stress was laid upon the stern Calvinistic doctrines and on the importance of frequent periods for meditation and introspection. Hard religious nuts to crack, even for their elders, but somehow, these New England youngsters of former generations, managed to find the kernel of the nut and get from it sufficient nourishment for the souls' growth.

Judged by the standards of today, the music of this early church was rather primitive. But if the wood of the bass viola and violin was a bit warped, and if the later melodeon wheezed and whined and voices wandered far and wide from the "pitch," underneath it all, there rang true the spirit of sincere and devout worship.

In an early number of the New Canaan Messenger, there was a letter with reminiscences of the long ago. A certain Major S. was described as "a very pompous man interested in all musical and military events. He was a musician in the Revolution and a fine singer. He led the choir of the Congregational Church for many years. Each year, on the Sunday before the annual military training day on the old Parade Ground, he insisted on appearing in full regimentals and leading the choir, with his powerful bass voice battering the church walls and almost lifting the rafters from their moorings." What a treat this must have been for the small boys in the high backed pews, wriggling uneasily through the "firstly, secondly, thirdly" of the pulpit discourse, and impatiently awaiting the welcome "in conclusion."

### A SMALL CONGREGATION

Another well authenticated story has come down to us, illustrating the workings of the stern New England conscience so exploited by writers and so

fostered by the early church. During one of the worst snowstorms of the winter, with travel only possible by horseback, the minister fought his way through the huge drifts from the parsonage on Carter Street down break-neck Clapboard Hill to the church. Opening the door he literally blew in through a mist of snowflakes. He found O-ne, the old colored sexton, inside trying to coax a little warmth from the big wood stove.

"Nobody here, O-ne?"

"No Sir, 'less you calls me nobody."

"Very well, I fear I am somewhat late, but we will proceed with the services as usual."

Lessening his resemblance to Santa Claus by brushing the snow from beard and clothing, the parson tramped up the aisle and climbed the steep stairs into the lofty pulpit, and proceeded to deliver the sermon with as much fervor and action as if he had been addressing a "Yale Bowl" full of hearers.

The record of the steady growth of this church should serve to bolster up much of the timidity and gloomy foreboding of today's looking forward to the unknown and untried future. Christianity can never crash, as long as this vast array of churches of various denominations stand shoulder to shoulder, a mighty bulwark against the opposing forces of evil.

(Mrs. Demeritt had also prepared the following just recently, which was read:)

Felicitation and cordial greeting from the oldest member of the church to her religious Alma Mater, the white church on the hill. Although she may not have achieved the "summa," the "magna" or even the simple "cum laude," she feels that the good, however insignificant, she has been privileged to do in passing through life is largely due to the instructions and admonitions from the Sunday School and pulpit of the first and only Congregational Church of New Canaan.

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BY MR. GARDNER HEATH

The first minister I remember was the Rev. Frederick Williams, who served here from 1854-1859. He was reserved. He never made enemies. I remember the election of Lincoln in 1861, and the day Fort Sumter was fired on. You have no idea of the excitement. Every schoolboy had a red, white and blue rosette, every bit of ribbon was sold. They took dressbraid and cut it up, and red, white and blue calico was cut and made into rosettes. When flag material gave out, they made them out of anything.

At the time of the Civil War there was no telegraph here. The mail would come by stage. A mail driver would come up from Darien and get up about 10 o'clock. A crowd was there to get the papers. He stopped in front of the postoffice, which was then where the Variety Store is now. Noah W. Hoyt was postmaster.

Ralph Smith was the next minister—shortest ministry of any of the thirteen. From 1860-1863. He was not very popular. He looked something like Abraham Lincoln. Raw boned. He lived in the present Ashwell House, then rented as a parsonage.

Mr. Swan was very good in Sunday School. He had Sunday School concerts once a month on Sunday night. The children would speak. He was the first to make much of Sunday School work. There was good attendance. He was the first to have Christmas entertainments. Did not have them in Church—he could not quite do that, and there was no lecture room then. So he held them upstairs in Armory Hall, and sometimes in the furniture storage place which is now the Veterans' Club, and was then also a singing school and lodge room."

(NOTE:—Emma W. Law Demeritt (Mrs. Chas. H.) and Gardner Heath whose recollections appear above, are the two oldest living members of the Congregational Church.)

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## GREETINGS

BY REV. AUGUSTUS H. BEARD, D.D.

FORMERLY MINISTER OF THE CONGREGATIONAL CHURCH OF NORWALK,  
AT THIS TIME IN THE 101ST YEAR OF HIS AGE

My friends, it gives me great pleasure to be able to bring to you the hearty congratulations and greetings and felicitations of the Church of Norwalk upon the celebration of your history of two hundred years. You are celebrating the justification of your church life. What are those justifications? May I say in the first place that a church is justifying itself and its life when it communes together. The gospel of Christ comes to us personally. It speaks to each one individually as if he was the only person and yet one finds his benefit personally. It shows we are not only Christians, we are fellow Christians and we recognize this fact and come together for the worship of God and for instruction in his word; then we are meeting one of the justifications of church life. It is a great thing for people to come together just to meet as one in common sympathy, in one purpose and in one desire.

There is one other justification for your church life and that is when you are together in the worship, in the hymns of praise that you sing, in the prayers in which you together unite as one, in the listening as one person to the instruction of the Word. Then it is that a church is justifying its life; when it meets in sincere worship of God. Then our faith is enlarged, is reinforced, augmented, when together we are worshiping the most high in His holy temple.



Well, this has been going on here for two centuries and I say it is a justifying of the life and history of this church. Faith is justified, but that isn't all. Suppose we stopped there; then we haven't arrived. It is this gospel which we receive personally and enjoy collectively and develop together. It is then that it is diffused, it is carried away. It does not start in the church building; it does not stop here,—you meet it wherever you go. It goes where you go. The influence is as the stream from the light of the sun. It goes into the homes, it goes into the places of business, it goes even into your pleasures. Wherever you are carrying the influences which are created, reinforced, and developed here, into wherever you may go these influences are simply untraceable. You never know where these influences may go when you are justifying your Christian life in a Christian church.

So you have had your history and it has been a good one. May it go on continually, enlarge itself just as the sun shines upon the earth. Our Master says, "Ye are the light of the world, let your light so shine." Let it SHINE.

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BY REV. WILLIAM H. McCANCE

ASSOCIATE MINISTER, CONGREGATIONAL CHURCH  
OF STAMFORD

Friends of the First Congregational Church of New Canaan, it is a pleasure, a distinct pleasure, today to bring the greetings of the Parent Church in Stamford to you on the occasion of this 200th Anniversary. As one thinks back over the years, hears the singing of those old days and thinks of the difficulties of the time, one is strongly moved and warmed as he thinks of the courage and the great faith and the vision of the people. I think that the people that came out from Stamford to New Canaan probably thought of it as quite a long journey over here and it was their faith and their courage that founded the church. If they could see this company they would be more than pleased. They would be greatly thrilled that the faith of that little company could have borne such fruit. And so it has been through the years. The tree bearing fruit because the branches are rooted in Christ our Lord.

And so it is that the members of the parent church are proud of this church and I bring our greetings to you with the hope that the fellowship will develop through the years that are ahead.

There is one thing I could have wished; that is that the founders of the church had had the vision that would have put the pulpit down a little lower. I think it would have been less strain on the congregation and less strain on the minister, and the minister would have felt much closer to the congregation, at least judging from my experience just now.

But it is a great thing to have a celebration like this, and to feel that the church is marching on through centuries and through difficult times, and we need faith today and we who are carrying the banner of faith need vision and courage.

Our prayer is that we will have the faith of this church as it goes forward from strength to strength.

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## THE FIRST SIX MINISTERS

1733-1854

*This address by Mr. Stephen B. Hoyt and those by Mrs. Tunney and Mr. St. John which follow, were delivered on Sunday Morning, August 12, 1933, in connection with the unveiling of a memorial tablet to the ministers of the church.*

IT would be quite impossible for me to stand in this church at a Sunday morning service and undertake to relate the story of two centuries of unbroken devotion and loyalty to the Congregational Church of Canaan Parish and New Canaan by her first six ministers, without acknowledging frankly my own unworthiness of the honor accorded me in the assignment of this task. For the story is essentially one of never-failing faithfulness, the wholesome nourishment from which the very bone and tissue of the church have formed and have thriven, and this same never-failing faithfulness is still here in abundance. There are many of you who represent this faithfulness in your church lives, and are eminently entitled to the privilege which has been accorded me on this occasion.

However, we approach the task of presenting the past ministers to you as the tablet bearing their names is unveiled, with the hope that what is related here this morning, may help these names to become more than just names; that they may be living men to us because we not only know and value what they did, but also because we feel acquainted with them as individuals. We shall try to tell you what they were like, where they lived, what some of their peculiar problems were, and how they met them.

As children, every member of your committee sat in this church, and at times when their wayward minds wandered from the service, the names of the several benefactors of the church (recorded on the tablets which then occupied the two spaces on either side of the organ gallery) attracted them, and invited the imagination to ruminate on their personalities. But alas, they remained only names. True, one could ask questions or read in the church records, but one never did. And so these good people were to most of us, just names.

The first ministers kept no records. Much of the written matter which existed then, was destroyed by fire in 1876 when William St. John's house burned. The historical addresses of former anniversaries were prepared by men who had access to more material than now remains, besides the privilege



of talking to many who remembered the early days, or who could indulge in twice told tales. So the ground has been pretty well covered before, and there is little to be gleaned that is new.

Here are the brief facts as presented on former occasions: "John Eells, son of Samuel Eells of Milford; was baptized April 11, 1703; graduate of Yale 1724; began to preach here as a candidate February, 1732; received a call from the Society, March 7, 1733; was ordained as pastor of this church June 20, 1733; resigned his pastoral charge June 10, 1741; continued to reside in the parish until his death, October 15, 1785, in his 83rd year. His first wife, Anna, died May 8, 1736, in her 35th year. He married Abigail, daughter of Moses Comstock of Norwalk, 1737. She died in this place, 1789."

What did Mr. Eells do for the church that was outstanding and by which we may remember him particularly? We must think of him as a young man only 29 years old, eight years out of Yale College, and this was his first charge. He was here as a candidate for four months so that his youthful theology might be tried out, for those were the days when doctrine was the background of faith and we can easily imagine them as being very serious ones for Mr. Eells when he preached in that old meeting house to a small congregation of people who had already attended the churches of Norwalk and Stamford where they had lived before, critically listening for a slip in this theology. But he proved genuine and they accepted him.

We must remember of Mr. Eells that his task was not that of a missionary; he came to a group of people who were already church members. Twenty-four church members called him, and of the twenty who joined the church during the first year of his ministry, nine had letters from other churches. We must think of him also, as having no serious financial problems, for the church was supported by taxes. Another thing that should help us to know Mr. Eells is the house in which he lived, still standing in good repair on Carter Street. This house and ten acres were settled upon him when he came. His memory has thriven largely in the community upon the tales of his eccentricities, so called. Many amusing and humorous stories have been handed down. We must remember that while this sense of humor was the cause of his retirement from the pastorate, it is not necessarily any reflection upon him either as a minister or a man. It was a stern age when the fathers of the church guarded its strictly regular and doctrinal interests jealously. Those of us who love to laugh will invest Mr. Eells with the order of our patron saint who has been a potent humanizing influence since the time of Job and still helps to keep us from taking ourselves too seriously.

"Rev. Robert Silliman, son of Robert Silliman, jr., of Fairfield, and brother of Judge Ebenezer Silliman of Fairfield; was baptized September 30, 1716; united with the church of Fairfield June 6, 1736; graduated from Yale College 1737; was licensed to preach by the Eastern Association of Fairfield County

May 1, 1739; began to preach here as a candidate September, 1741; received a call from the Society December 17, 1741, and from the Church December 29, 1741; was ordained as Pastor of this church February 2, 1742; was dismissed by mutual consent August 28, 1771; was afterwards settled in the Parish of Chester in Saybrook; died in Canaan, April 19, 1781, in his 66th year. In 1742 he married Anna, daughter of Rev. Samuel Cooke of Stratfield."

So reads the record concerning our second minister. What do we know of him to make him a living person to us? Like Mr. Eells, he was a young man, only 25 and this was his first charge. He was a single man and from our two centuries of close acquaintance with the Silliman family, we feel sure that he was a handsome man, which accounts for his having been spoken for by Miss Cooke of Stratfield, before he came to this outpost of civilization. Like Mr. Eells again, he left but meager records, but we know that his settlement did not include a home. He lived in a house no longer standing which is believed to have stood slightly west of the present Episcopal Rectory where an ancient well has been the silent witness of the many changes which have taken place on this hill.

His ministry was an active one. One hundred and fifty-six persons joined the church, most of them by declaration, and two hundred and ninety by the baptismal or "half-way" plan. Six hundred and seven were baptized, which tells us that his parish was growing rapidly; in fact, so large had the membership become, that the meeting house was no longer adequate and plans were adopted for a new one.

Under Mr. Silliman this second house, of which we have a good picture in the vestibule, was built. We may think of him in connection with the erection of still another building about which little has been said. It appears that there was no fireplace in the first meeting-house. It must have been a trying experience to sit through the long service in the first meeting-house during those cold winter Sundays. May we not, quite respectfully and reverently, if you will, pause a moment in our comfortable pews and look upon those names, John Eells and Robert Silliman, the only ministers who preached in that first meeting-house Sunday after Sunday throughout the long winters with no fire.

"Somebody," wrote my uncle, the Rev. James Seymour Hoyt, in his Historical Address upon the 150th anniversary, "came to meeting who was not frost proof. Consequently, a curious building was erected close by the meeting house. It was called the Society House, and its purpose was to serve as a waiting-room for worshippers until the hour of the meeting; usually designated as so many hours after sun-up, or so many hours before sun-down, for there were no clocks or watches. This building contained a fireplace so that physical man could be comfortable between services, since in service time, spiritual edification was considered almost synonymous with bodily discomfort."

Young Mr. Silliman then led the movement for a new church; doubtless he pointed out the needs of a rapidly growing community for a place where



assemblies suitable to the interests of all could be held, for there was no other public room in the parish. Thirty years he served, and well, as the records of his labor testify. He continued a long life in the ministry of Connecticut and doubtless visited this place again in after years. His family name is closely interwoven in the history of the colony and the State, down to the present day.

"William Drummond, born and educated in Scotland; ordained there by the Presbytery of Ochterader, in the Synod of Perth and Stirling; began to preach here as a candidate in February, 1772; received a call from the Society March 9, 1772, and from the church June 25, 1772; was installed as pastor of this church July 15, 1772; was dismissed and desposed from the ministry May 27, 1777, and died the same year."

To a generation bred on the heroic deeds of the revolutionary days, it is easy to account for these few sad words describing Mr. Drummond's brief ministry. The parish was still a church colony under the peculiar system of government that required unquestionable conformity of the church with the state. Obviously, a minister who was a royalist, as Mr. Drummond would naturally be, could not perform the duties of his office in justice to himself or his people. There is a decided element of sadness here, which we can never forget. A Drummond from Scotland where the name, associated with the life and work of that eminent scholar Henry Drummond, suggests a man of sterling parts which is more than justified by his record as a pastor here. Only five years he staid, yet the normal growth of the society continued and under him seventy-three new members were added, and one hundred and fifty-nine were baptized. His ministry was the last under which the so-called half-way covenant was used.

We record in this church paper something that has not been mentioned to our knowledge in connection with Mr. Drummond by any previous historian, namely that the Drummond family so long associated with this church, appearing first during the ministry of Rev. Theophilus Smith in 1845, were descended from a brother of Rev. William Drummond.

"Justus Mitchell, son of Reuben Mitchell of Woodbury, born 1754, graduated at Yale College 1776; was licensed to preach by the Litchfield County Association; began to preach here as a candidate 1782; received a call from the Society two months later, and was ordained in January, 1783. He died suddenly, February 24, 1806, in his 52nd year and the 23rd of his ministry."

Like Mr. Eells and Mr. Silliman, Mr. Mitchell was a young man from Connecticut, and a graduate of Yale. Twenty-nine years seems to have been about the age of these men who took over the responsibility of ministering to that generation which we think of as a stern, exacting race, determined in their commitment to the inexorable laws of their faith. We know that he married Martha, daughter of Rev. Josiah Sherman, who outlived him by twenty-five years, but that he was a single man when he came here is probable since the record of Mrs. Mitchell's union with the church by the name "Patty" does



not occur until six years after he came. This leads one to speculate on the question of how this young minister succeeded in remaining single, subjected to the weekly charms of the decorous maidens who must have listened to him preach every Sunday. Perhaps he had already become engaged to Miss Sherman, but one had to travel on horseback in those days to do his courting, and six years would suggest that Mr. Mitchell must have been a most patient and loyal suitor to Patty Sherman. His ministry covered an eventful period. The United States had been born and every community was experiencing growing pains. Mr. Mitchell's pre-eminent gift as an educator and organizer was a great blessing to this little parish which during his term reached a population of about 1,200.

A marked change in the affairs of the parish called for new adjustments on the part of the church. The town incorporated and became New Canaan, and the church was no longer supported by taxes. Mr. Mitchell was therefore the first minister who had to face the financial problems of his charge in the same way all ministers since have been obliged to.

The church must now stand on its own feet and depend upon the more or less voluntary support of its members. Pews in the church had hitherto been free, but a system of rented pews was now adopted. Reorganization became necessary, and among other items of this was the adoption of "A Confession of Faith and Covenant" which has come down to our day.

He started a school in which he taught boys who aimed to go to college. He prepared successfully for Yale a rather astonishing number of young men who became prominent in later life. Mr. Mitchell lived in the house on Haines Ridge, on the property of the Holmewood Inn, known to most of us as the old Dr. Richard's House. Here he kept his school and sowed the seed of the long unbroken line of educational expression which has ever been a prominent phase of New Canaan history. The academy was the outgrowth of Mr. Mitchell's school and never has there been a break in the long service of excellent private schools in New Canaan to this day.

When the corner stone of the lecture room was removed to permit the alterations now taking place, there was found within the granite block a copper box containing among other things a manuscript of a sermon of Rev. Justus Mitchell written in 1799. Every other item of printing, writing and photography was either completely obliterated or showed most decided evidence of the corruption of time with the exception of this old manuscript written on rag paper with a quill pen. This was in perfect condition. (A facsimile of one of the pages appears below.)

We are now in the new century and the first minister is Rev. William Bonney, who came after the short interim followed by Mr. Mitchell's death. The historian speaks of him as follows:

"William Bonney, son of Titus Bonney of Cornwall; born April 6, 1779, graduated at Williams College 1805; studied theology with Rev. Ashel Hooker

of Goshen, was licensed to preach by the Northern Association of Litchfield County, June 9, 1807; began to preach here as a candidate September, 1807; called by the Society 1808; ordained as Pastor 1808; dismissed at his own request on account of feeble health August, 1831. He married Sarah, daughter of Dr. Ware of Conway, Mass."

Again a young Connecticut man, this time twenty-eight years old takes over the ministry of the church, and again he is a single man and takes his

is if one of the Parents be a believer, the children, are part of the flock, which is to be fed. If we compare the scriptures together, we find that children, or lambs ~~are~~ belong to the flock.

II. I am now to consider the import of the direction, "feed the flock of G."

1<sup>st</sup> I shall say something concerning the state the flock, and then say something concerning

2. Describe the food with which they are to be fed, and the manner in which it is to be fed.

2. Consider the food, and the manner in which it is to be fed.

1<sup>st</sup> Then I am to say something concerning the state of the flock, in general.

If the word flock be understood in a literal sense, we shall find that there is a great diversity of circumstances among the different branches of it. Some are strong, and others are weak; some are sickly, while others are healthy—some are old, and others young.

So in the flock of G. there is a diversity of circumstances, among the members; some have a clear understanding of the great doctrine of grace; while others are ignorant, and know but little concerning the laws of G.

Some enjoy much spiritual health, and have much communion with G. and experience

EXCERPTS OF A SERMON BY REV. JUSTUS MITCHELL

bride from a far country four years after coming here. There must have been a tender repression that lurked in the hearts of those modest maids of 1808 upon the arrival of another eligible young minister when it was learned that he was already promised. Your committee begs your indulgence upon these

trifling observations which would not have been tolerated in the years they describe. They are inspired by the desire to present these eminent godly men, whose records have been spread before this church many times before, and which stand out as examples of sound and courageous Christian leadership resulting in a priceless heritage to us, more on this occasion as human beings who will be living personages to the many who may read their names, but perhaps never delve into the pages of history to disentangle and join the few threads of information which form the fabric of their lives.

Mr. Bonney's life here was more like that of the ministers we remember. In the first place he was called by the church itself without any influence on the part of the Society. He inherited the organization and the system of financing left by Mr. Mitchell. He had no building problems. Public schools had been founded and Mr. Mitchell's church school had become the New Canaan Academy. So he was able to devote himself closely to the spiritual needs of the day, and this he did with remarkable success. His ministry is described as being marked by several periods of religious revival resulting in adding greatly to the numerical strength and the spiritual growth of the community.

He formed our first connection with the field of foreign missions. The church under his pastorate voted a yearly sum of money for the education of a Ceylonese boy whom they had named after their beloved Justus Mitchell. Under him our Sabbath School was born.

The rapid growth of the period, with the first industrial boom sprouting, formed a setting which encouraged a looser attitude toward the strict sabbatarianism of the fathers. Fortunate—most fortunate was it for this newly-born town just trying its wings, that it contained an established order of Christian society in the Congregational Church, now seventy-five years old, with a man like Mr. Bonney at its head.

New material concerning him has but just come to our notice in the form of papers loaned by Mrs. Sherwood Guion, from her husband's collection. Mr. Guion was a descendant of the Noyes family who were Mr. Bonney's contemporaries. Among them is the minute book of the Association of Western Fairfield County which was an organization of the several Congregational ministers of the neighboring towns. They held monthly meetings which lasted all day. A perusal of these laboriously recorded minutes written with a quill pen is an inspiring experience.

One must note with especial pride that Mr. Bonney never missed a meeting nor failed to have his "exegesis" or sermon ready as assigned him. One of the questions which these shepherds asked at each meeting was, "What is the state of religion in the community?" They seem to have been trying to measure it as if with some sensitive recording instrument from day to day. Reports were not encouraging for several consecutive meetings, from any



except our Mr. Bonney who always offered favorable observations. His spirit seems to have captured the others, for as the months proceeded, the ministers from a town here and there chirped up with the heartening allowance that it was improving a trifle, until suddenly revivals began to take place as they had in Mr. Bonney's church.

He was an indefatigable worker with boundless zeal and he and his wife gave and gave of themselves to the church and the community.

Among these papers is a letter written by the Rev. Samuel Bonney, his son, from Canton, China, where he was a missionary, to a member of the Noyes family. Inasmuch as it is so close to our own Mr. Bonney and has not appeared before to our knowledge, an inclosure in the form of a letter in Chinese written by one of his pupils may not be amiss in this presentation. It is translated as follows:

"Your faithful pupil desires respectfully to say that he was formerly a poor ignorant child. But thanks to a good Providence by which the teacher Bonney invited me to come to the school. He does not wish me to pay a single cash. He also teaches me to understand the true doctrines. Surely my thanks are many. I am diligent and earnest in learning. Morning and evening I pray that God will bless the teacher Bonney. This the wish of my inmost heart. Now I give him my compliments and wish that he may enjoy a lasting peace. This is written by your pupil Fan Chee Lum."

The last of these six ministers whose lives ended before ours began, was Theophilus Smith. The historian says of him:

"Theophilus Smith, son of Asa Smith of Halifax, Vermont; born February, 1800; graduated at Yale, 1824; studied theology at Yale; licensed to preach by the Eastern Association of New Haven County, August 11, 1830; began to preach here as a candidate July 3, 1831; received a call from the church July 27, 1831, and from the Society August 3, 1831; accepted same, August 22, 1831; was ordained as pastor August 31, 1831; married Hannah B., daughter of Samuel St. John; died August 29, 1853 having served this church for twenty-two years."

Another young man, thirty-one years of age, from Vermont this time, but a graduate of Yale. He married a New Canaan girl. Mr. Smith is altogether a living person to many of us because we have heard much of him from our elders who knew him well. Would that time permitted him the distinction his rich life in this church justifies, to present here again this morning the story of his life as given at our 150th anniversary by Rev. James Seymour Hoyt. Inasmuch as this cannot be done, your committee earnestly suggests that the members read this and also that by Rev. Joseph Greenleaf in 1876, both of which are available in the rooms of the Historical Society.

Mr. Smith built this church. The story of its building, alas, has never been written with full justice to the glory its beauty and its history merit.

The original church records of it were burned, but some account written by Mr. William St. John exists, of which Rev. James Seymour Hoyt writes:

“But Mr. St. John, while he appreciated and honored Mr. Smith, yet from his extremely sensitive nature and diffident delicacy, says but little about Mr. Smith. Whoever (though but a child then) remembers what Mr. Smith did and suffered in order to secure for us this beautiful gem of a meeting house, must feel that the article by Mr. St. John is like the play of Hamlet, with Hamlet left out.” (It must be noted that Mr. St. John was Mr. Smith’s brother-in-law.)

Mr. Smith will always be more than a name, for we have his portrait hanging in the lecture room and we have always the consciousness that he built this, our third meeting house. But no one who reads the fuller records of his life and work can fail to be inspired with the richness of it, and its part in the heritage we enjoy.

For most of us who never search the records for the complete story of the lives of these first six ministers, they may be summarized briefly as follows:

Their ministry covers a span of one hundred and twenty years.

They all came here as young men from twenty-eight to thirty-years old.

They were all from Connecticut save one from Scotland and one from Vermont.

They were all Yale graduates save one from Scotland and one who graduated from Williams College.

They all came to Canaan Parish for their first pastorate.

They were all unmarried when they came with the possible exception of Mr. Eells.

One, only, married a New Canaan girl.

Mr. Eells lived in the house on Carter Street now owned and occupied by Miss Mabel Thacher.

Mr. Silliman lived in a house no longer standing, a few rods west of our present parsonage.

Mr. Drummond’s dwelling place is not known.

Mr. Mitchell and Mr. Bonney lived in the house on Haines Ridge which is the front portion of the Holmewood Annex.

Mr. Smith lived in the St. John place a few rods South of the church now owned and occupied by Mr. Thomas Ashwell.

The first two, Eells and Silliman, preached in the first meeting house. The second meeting house was built during Mr. Silliman’s pastorate. The next four preached in the second building and Mr. Smith, the last of this group, built the present church.

Most of them have left descendants here. Their days date from the reign of King George, first of the Hanoverian line, down into that of Victoria. It covers the last half century of English rule, the Revolution, the Formative

Period of the United States, Second War with England, Mexican War, and extends into the great controversy over slavery which culminated in the Civil War ten years after their pastorates ended.

Their lives were in days of stern and rigid principles when men regarded truth as worth fighting for; when they refused to temporize with evil in the name of tolerance; when poetry had not lost its purity, nor Puritans their poetry. Let him who would raise his eyebrows at this, ride through New England and pause before the beauty of the houses and churches they built.

(NOTE:—The reader is referred to the Anniversary Book of 1883 for a more complete history of five of the first six ministers while Mr. Drummond is more fully presented later in this volume and in Part Two.)



# THE SIX MINISTERS

From 1854 to 1891

BY MARY CARTER DRUMMOND TUNNEY

My facts are mostly gathered from reminiscences by Mrs. Emma Law Demeritt and Mr. Gardner Heath.

The next four ministers might be considered in a group, for their pastorates covered only sixteen years.

Rev. Frederick W. Williams came to New Canaan in 1854, fresh from his theological studies. A young man fired with ambition and love for his Master, he "took up his work with a singleness of purpose,—that of bringing to Christ those that knew Him not." He was an unmarried man and boarded near the church. Although reserved, he never made enemies, for he "was filled with a sense of his tremendous responsibility as a Shepherd of Souls." If we could have followed him into his study we doubtless would often have found him on his knees, agonizing for the salvation of those committed to his charge.

During the nearly six years of his pastorate, seventy-two united with the church, fifty-eight of them by profession. He was dismissed in 1859.

Following Mr. Williams came the Rev. Ralph Smith. He was here during part of the Civil War, 1860 to 1863. "In appearance he resembled Lincoln, being tall and angular, with his patient rugged features lighted by a kindly smile." Excitement ran high in New Canaan. "Every school boy wore a red, white and blue rosette and when flag material gave out, they were made out of calico, dresses or anything." The members of the church were divided in their political beliefs and we can imagine there were many hot arguments. Some one climbed the church steeple and put up a flag. Mr. Smith in his sermon expressed his disapproval of such actions.

His sermons were "distinguished for forcefulness and originality. They had a staying power it was hard to shake off" and the times must have required great tact to have kept his flock together.

Mr. Smith lived in the St. John house previously occupied by Rev. Theophilus Smith for so long. His two daughters kept house for him, as his wife was an invalid and did not come with them. "His attention was divided between his duties here and the care of his wife and the result was unsatisfactory," and he resigned in 1863, serving three years and five months.

Rev. Benjamin L. Swan was installed as pastor in 1864. "He was an able preacher and active in church work. He took a great interest in the

Sunday School, having concerts once a month on Sunday nights, when the children would speak. He was the first to have Christmas entertainments. It was not thought proper to hold them in the church, and as there was no Sunday School room, they were held in some public hall."

Mr. Swan lived in the St. John house with his wife and six sons. It was their desire to adopt as their daughter a girl in the church. His intentions were unfortunately misunderstood by some people, and a little gossip was fanned into a flame of such proportions that it required calling out the entire "Fairfield Consociation" to extinguish the blaze. At the church trial, Mr. Swan was completely vindicated, but a severing of the tie with the New Canaan church was recommended, and he was dismissed in January 1866, serving one year and four months.

The last pastor to serve the church in this group of short pastorates was Rev. H. B. Elliott, who was not settled but hired from year to year. "He was a scholar, and so remarkable were his sermons considered, that strangers were wont to wonder how such a small church was financially able to hold a man of such ability.

"Both Mr. Elliott and Mr. Williams were city bred, and that might have given them a little air of aloofness, which led some of the parishoners to consider them a trifle aristocratic for a plain country church." Mrs. Demeritt says, "I must confess I looked upon Mr. Elliott with considerable awe. I have known him to smile, but never heard him laugh. He would have fitted into a monastic life."

Mr. Elliott had his reward in bringing into the church large groups of young people. In the three years he was here, fifty-seven united with the church, forty-three being on profession of faith.

Mr. Elliott lived for a short time in the house on the corner of Park Street and Cherry Street now owned by Mr. Matthew Bach. He had two children, a son and daughter, Henry and Mary. It was during his pastorate, 1866 to 1869, that the "Ladies' Association of the Congregational Society" bought the building just beyond the Episcopal church, then in use as the Town Hall. This became the parsonage for about sixty years.

"Among the long pastorates of the church, 1871 to 1886, was that of the Rev. Joseph Greenleaf, whose ministry here was characterized by devotion to the duties of the parish and participation in all affairs tending to the betterment of the town. He was a model pastor. He knew every man, woman and child in the locality, and could have called them by name. If one of his flock was absent from Sunday service, by Monday night he knew the reason why, either by questioning a member of the family, or a neighbor, or by a personal call. There was no suggestion of remonstrance. He simply wished to satisfy himself that illness was not the contributing cause.

"He was a great hand for statistics. The first of every year he would tell how many visits he had made, how many baptisms, weddings and deaths, how

many had joined the church and how many had died. He compiled the Manual which came out in 1876.”

I quote the summary of Mr. Greenleaf’s ministry;—

Members received	195
Baptized	121
Funerals attended	199
Couples married	50
Preaching services	2,598
Pastoral visits	5,181

Over 600 persons were connected with the Sunday School during his pastorate.

“While his sermons were doubtless correct in all matters of doctrine, they lacked the magic power of attracting and holding audiences, and after fifteen years of service a committee was appointed to undertake that most unwelcome and disagreeable of tasks, that of telling a man whom you liked and respected, that his mission was apparently at an end.”

Following Mr. Greenleaf came Rev. Frederick Hopkins, a young man of twenty-nine, from a large church in Bridgeport.

He was a remarkable preacher and succeeded in filling the church as never before. The galleries lost their look of loneliness, and on several occasions chairs were brought in and there was hardly standing room.

Mr. Hopkins preached without notes, and was very energetic in his delivery. He gave a series of Sunday evening sermons to the young people on such topics as;—“The Old Fashioned Girl,” “Bright but Bad Young Men,” “Shallow Love and Quick Marriages,” “Flaps and Flirts.” I must confess these sound very sensational, but no one present went away without being inspired to better living. His sayings are remembered even to this day. Someone said to me last week that they never forgot his saying, “Satan’s darts never pierced the leather apron of the blacksmith.” I quote from an issue of the “Messenger” of that time;—“Lessons from the conviction of Jacob Sharp and boodling, or grafting, in general is spoken of as one of the best discourses Mr. Hopkins has yet given to this people. His text was,—Thou shalt not steal.”

Seventy-two united with the church during his pastorate.

“In addition to these gifts of discourse, he had a speaking voice of wonderful beauty and power. Many times it was remarked, ‘Just to hear Mr. Hopkins read a hymn is as good as a sermon.’

“Mr. Hopkins came to New Canaan overburdened with old debts. Generous to a fault, he had no idea of the value of money. It was this failing, that eventually lead to a change of pastors here.”

In recalling these incidents in the lives of our former beloved pastors, I hope no one will think I have been flippant or disrespectful, but as Mr. Hoyt said in his introduction today, we are trying to put life into names engraved on marble.





THE REV. J. HOWARD HOYT, D.D.

# TRIBUTE TO REV. J. HOWARD HOYT, D. D.

1891-1922

BY DARIUS A. ST. JOHN

While the tablet we are now dedicating is to commemorate the thirty years of service to this church by the Rev. James Howard Hoyt, D.D., it is fitting and proper to call in review his life of more than four score years.

It is of course impossible, in the few minutes allotted, to mention more than a few of the many things that might be of mutual interest to this church and his friends and neighbors in this town. Dr. Hoyt, as he was familiarly called in recent years, was born in Saratoga Springs, N. Y., on July 13, 1847. As his father was a school teacher as well as a good farmer, we suppose he was well grounded in the three R's, but he was very anxious to go to college.

But money was very scarce in this farm home. Two other boys went to college. One day while working in the field his father told him he could be spared to attend college but could give him only thirty-five dollars. And so we find this earnest, energetic young farm boy starting for college with only this amount, and working his way through, just as other young men have done.

We find he graduated from Union College, Schenectady, N. Y., in 1873, and from Union Theological Seminary in New York City in 1876. While in the seminary he went one Summer as a missionary to a lumber camp near the Bay of Fundy—a wonderful bit of experience. He made good as one might say, but carried the marks for a long time.

On June 28, 1876 he was ordained as a minister of the Reformed Church of Greenburg, N. Y., living at the time I think at Tarrytown. I have heard him say he conducted services in the old Dutch Church at Sleepy Hollow. In 1879 he was ordained as a Presbyterian minister and went to serve in Bedford Village, staying twelve years. His relations there must have been very cordial and his work very successful as he was often called there for weddings, funerals and as a speaker at many of their public functions. He never turned down a request for help when he could be a help.

He accepted a call to this church in 1891. Thus began a work of love and service which extended over thirty years. When it was decided Mr. Hoyt was coming, the farmers—we were all farmers at that time, and spoke the

same language—hitched up their teams and went to Bedford Village to bring the new minister's household goods to the new home here.

That was only forty-two years ago. It seems one might remember every detail of that trip but it seems to have been one more load for driver and team over the sand and dust of that cross-country road. But I do remember that after we were loaded we had a good lunch and we arrived at the parsonage about dark. The good women of this church were there to set the home in order. The putting the home in order was a small job compared with mine in trying to convey to you an adequate picture of the life of Dr. Hoyt as a friend, neighbor and pastor of this church.

That our minister kept a fine flock of chickens and managed a good garden, drove a good horse, and could sympathize with you and perhaps advise you about your trouble made many friends. As a caller around town he was always welcome. As to his interests outside this church, he served for a time on the school board, was a member of the Masonic fraternity, and he early interested himself in the farmers' organization, the Grange.

His ability in the educational work of the order as shown in New Canaan was soon recognized by the Grange leaders and Dr. Hoyt was elected State Chaplain, serving eighteen years. He was often called to speak at anniversaries and field days, forming many lasting friendships, but he never forgot he was a messenger of the church. The fatherhood of God and the brotherhood of man was often his theme. This work outside the church seemed to rest and help him in his work here.

His work in conducting services in the Presbyterian church in Pound Ridge for many years has already been noted in a memorial service and a tablet placed upon the walls of the room added to that church in his memory. He was a member of the American Tract Society for many years. In 1901 the honorary degree of Doctor of Divinity was conferred upon him by Union College.

The church granted a leave of absence and Dr. and Mrs. Hoyt spent a few wonderful months in the Holy Land. His work was marred by one serious illness.

This church was always interested in keeping the open saloon out of New Canaan, and of course Dr. Hoyt always helped. The Band of Hope was another chance for the minister. Some real hard work was done in the good old days and I believe the town and the churches were benefitted.

The Christian Endeavor was one of the church activities in which Dr. Hoyt was greatly interested. That with the usual evening preaching services made a full Sunday and perhaps a blue Monday. One of the many pleasant memories we recall is the twenty-fifth anniversary service held on October 8, 1916 with address by Herbert S. Brown, greetings from the three churches and Mr. Payson Merrill speaking for the people.



There are so many copies of the published sermons of Dr. Hoyt in our homes it is not necessary to comment upon the clear, concise beauty of his style. Rarely gifted with a voice that never seemed to tire, speaking rather rapidly but very distinctly, his creed was so simple it might be expressed in the words of the prophet, "What doth the Lord require of thee but to do justly, and to love mercy, and to walk humbly with thy God." His walk before God was born of a faith serene and secure. He often quoted the poet

"I know not where His islands lift  
Their fronded palms in air;  
I only know I cannot drift  
Beyond His love and care."

Years passed on. His hair turned white, but it left his spirit young and he faced the future unafraid, hoping that he might be able to work until the very end. Many there were beyond the confines of this parish to mourn his passing and they join us in this tribute to his memory. I will close with these lines from Tennyson which he often quoted:—

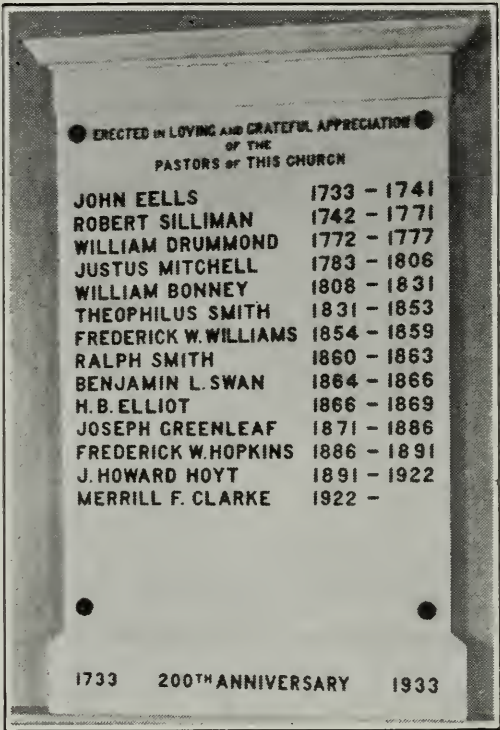
"Sunset and evening star  
And one clear call for me,  
And may there be no moaning of the bar  
When I put out to sea;  
  
But such a tide as moving seems to sleep,  
Too full for sound and foam  
When that which drew from out the boundless deep  
Turns again home.  
  
Twilight, and evening bell,  
And after that the dark—  
And may there be no sadness of farewell  
When I embark.  
  
For though from out our bourne of time and place  
The tide may bear me far,  
I hope to see my Pilot face to face  
When I have crossed the bar."

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Judge Stanley P. Mead, superintendent of the Sabbath School, arose at this moment and voiced an impromptu tribute to the Rev. Merrill Fowler Clarke, the fourteenth and present pastor. Judge Mead reminded the congregation of the emeritus position of Dr. Hoyt until his death and of the close association

of our two ministers in approaching the new era; of the successful administration of Mr. Clarke as reflected by the increase in both membership and attendance. He dwelt more particularly upon the cooperation which Mr. Clarke had inspired and upon the healthful and promising condition of the church under his leadership. "Our love of Mr. Clarke," said Judge Mead, "is our truest expression of appreciation of him."

At the close of the service, a memorial tablet, hung at the rear of the church, was unveiled by Miss Adria Kellogg, a descendant of the Rev. Justus Mitchell and of the Rev. Robert Silliman.



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## THE DIARY OF THE REV. WILLIAM DRUMMOND, 1772

*Including the Journal of Family Visitations, with explanatory notes.*

**I**N 1772, Rev. William Drummond, the third Congregational minister of Canaan Parish, made what he termed "Journal of Family Visitations."

This ancient document is one of the treasures of the Historical Society and is kept in the vault of the bank with many other interesting old originals. A fac-simile of its first page is shown below. The Journal is a small paper covered book, stitched together and is still quite legible although somewhat worn because it is believed that Mr. Drummond carried it about with him on his visits.

That part of it comprising the family calls has been printed before, but the daily dairy of the preceding months has been seen by very few people of this generation, and is printed here for the first time. In fact it was not discovered until after the one hundred and fiftieth anniversary for the historian of that occasion wrote: "The only words of Rev. Mr. Drummond that I have been able to discover are those contained in his reply to the committee that invited him to become their minister—'Yes, provided a parsonage is furnished, or some bounty given to enable me to settle among you'."

It will be noted that although he came here February first at the invitation of the Parish, he was not "called" by the "Society" until April fourteenth. During that interval his diary shows that he called almost every day upon some family, preached at the meeting house Sundays, and at different homes as well as in Norwalk, Middlesex, Wilton and Poundridge week day evenings. This was a period of probation evidently when his theology was being tested before two separate groups,—the Parish Committee, and the Society. The position of the Society is not entirely clear. While congregationalism recognized no central authority and each church was theoretically quite independent, still there really was some authority either legal or moral vested in the Society for a period of years. The reader is referred to the fac-simile of a letter illustrating the St. John address in the early pages of this volume in which Theophilus Fitch informs the General Assembly as to the progress of the erection of the first meeting house. It is signed by Theophilus Fitch, Clerk. By consulting the church membership at that time it appears that Theophilus was not even a member. He doubtless continued his active connection with the old church in Norwalk and was acting as clerk of that body. So one must remember that in spite of congregational democracy and autonomy, a church was to some extent circumscribed by the authority of the Society. The Society records of both Norwalk and Canaan were destroyed by fire and we can never know just



what their interpretations were. We know that on the occasion of selecting the first minister, Deacon Zorubbabel Hoyt and Ebenezer Carter, two names not appearing on the membership roll, were members of the Society's committee to act upon the occasion.

Ministers were "called" in the earliest days, first by the Society and then by the Parish and then formally settled and ordained. Later they were called first by the Parish and then by the Society. The change seems to be coincident with the passing of tax support. Society before Church while taxations on property supplied their revenue, then Church before Society when they became self dependent. The "Consociation," a body of ministers, still acted as a court where disputed points of regularity or dissatisfaction between Parish and minister arose. (See: Recollections of Emma L. Demeritt in earlier pages of this volume.)

It seems that Norwalk was also seeking a minister at this same time which may account for a special interest in Mr. Drummond during his probationary weeks. It will be noted that he goes frequently and appears intimate with Governor Fitch and Messrs. Tennent, Morrison, Menzes and Cant. Rev. Mr. Tennent will be remembered as one of the four brothers who, with their father, formed that group of brilliant leaders of the revival period twenty-five years before known as "The Great Awakening." It was a period of most thoughtful study and deliberation on the part of the parishioners and the Society because of the unfortunate disagreement they had just had with Mr. Silliman who took his case to the General Assembly and won.

So this diary reveals much to him who reads between the lines. Taking into consideration the business aspects of the problem, one may form a satisfactory idea of the state of mind of the church members of that day. It is also illuminating as regards Mr. Drummond's pastoral gifts and the extent to which people entertained the minister in their homes. His intimacy with some seems marked and it is apparent that he was distinctly sociable and broad. He dines at the home of Moses Comstock, Stephen Hanford, Mr. Abbott and others who were not members of his flock; he visited some one or more homes nearly every day, preached in the evening at some of their houses, and was "catechised" tersely on one of these occasions. He goes fox hunting and fishing and with rather gratifying success. Altogether this man about whom so little was known fifty years ago is now revealed to us rather intimately and the reader must regret sincerely the unfortunate circumstances which caused his ministry here to be so brief.

*February, 1772:*

- 1 Arrived at Abijah Comstock's house & lodged there.*
- 2 Came to Church with his family & lectured fore noon Luke 16 from ver 19 to 27 Psal 51: 5th Went Sabb Eve to Norwalk Lodged wt Mr. Tennent.*
- 3 Returned to Mr. Carter's & lodged the Night Stormy.*

- 4 Came this evening to Mr. Comstock's & lodged there.
- 5 Rode to Mr. Morison's on his mare & lodged there.
- 6 Came to Mr. Cant's & preached from Psal. 85:8.
- 7 With Mr. Cant & Morison returned to Comstock's.
- 8 Came to Neb: Benedict's & lodged with him.
- 9 Sab: Lect: Luke 16:27 to the end of the Chapter Preach—John 9th:5th  
"I must work the works of him: Mentioned only the first two particulars.
- 10 Visited Several Cumstock Benedict & Richards was kindly received  
by all drunk cyder in every house.
- 11 Remained at home Squire Manzies came. Committee: also. would  
come under no engagements with them.
- 12 Sq. Menzies goes. I go to Norwalk: lodge w Gov. Fitch.
- 13 Spent the whole day in Norw: lodged w Thos Benedict.
- 14 Came to Canaan. Preached a funeral Ser. from Isa. 38 1st at the Inter-  
ment of Moses Eels's Childe.
- 15 Continued at home. It blew & Snow'd very thick. rain'd. ....
- 16 Preached John 9th 4th Mentioned 3 ..... more. The Rev'd  
Mr. Silliman Preach'd afternoon from Rom 5: .....
- 17 Visited Abraham Weed & dined there. returned even.
- 18 Visited & dined w Dav: Stevens. Went to Mr. Young's house Called  
& Drunk Tea at Mr. Davenport's Civilly treated.
- 19 Visited & dined wt Lieut Seally. Called at his Son's house. Called at  
Mr. Blatchley's & prayed wt his dying child.
- 20 Went to Norwalk Called for Gov: Fitch & Mr. Tennent Returned &  
attended Blatchley's child's funeral .....
- 21 Visited Jas Hayes. Called at Ab: Cumstock's returned dined at home  
with Mr. Silliman Richards Carter & Was. . . . . catechized in the evening by  
Abraham Weed. &c
- 22 Breakfasted with Mr. Silliman Rode to Cap Hanford's Lieut Bene-  
dict's &c Returned about 3 O clock after:
- 23 Lectured Matth 5 from Beginning to ver. 7 Preached John 9 4th And  
finished the Subject.
- 24 Rode to David Stevens's Called at Abr: Weed's Dined with Charles  
Weed. Returned Snowed heavy.
- 25 Rode to Lockwood's Hoyt's St. John's & Dined with Moses Cumstock.  
Proceeded to Mr. Abot's & Hecock's. Returned. Bad wather.
- 26 Went to Squire Fitch's & lodged this Night.
- 27 Rode to Norwalk: Preached from Isa: 55: 2d "Eat ye that which is  
good & let your soul delight itself in fatness."
- 28 Continued at home All day having taken Physick Was visited by  
Severals, & Weed Davenport & Marshall.
- 29 Was at home all day. Only visited Lindell Fitch.

*March*

1 Lectured Matth 5 from Ver 7 to 13. Preached 1 Corinthe 16:13 "Watch ye &c" Dined in Stephen Hanford's house.

2 Breakfasted with Mr. Cumstock; dined at home Spent the evening with Pulpit & Society Committees.

3 Rode to Middlesex & Stanford: Saw both Mins.

4 Visited Severals on ye east side of ye parish, returned at even.

5 A very great fall of Snow. Went to Jas Young's to preach But few persons coming: It was postponed till ye 10th Inst.

6 Att home all day. Mesrs Young Stevens & Benedict dined wt us.

7 Dined with Lient Benedict. Rode in even: to Ab Cumstock's.

8 Lect: Matt 5 from verse 13th to 20: Preach 1 Cor: 16:13: fin: ye Subject.

9 Snowed fast. Rode to Norwalk & returned before dinner. This day ye Society at a meeting choosed me for their Minister.

10 Rode to Jas Young's & dined: Preach: from Isa 55:2 "Eat ye that, &c."

11 Snowed thick. With Cap Hanford & Mr. Benedict dined at Jas Richards. Dea: Davenport & Bros ..... visited that evening.

12 Visited Timothy Reid. Committee intimated ye Society's choice.

13 Snowed thick ye whole day. Dined wt Lindell Fitch: ..... Benedict.

14 Continued at home all day & prepared for the Sabbath.

15 Lectured Matt 5th from ver 20 to 23. Preached Gen 18th 19.

16 Rode to N York on Enoch Cumstock's Mare in Coy With Mr. Jacobs ye Jew. having stopt at Stanf: Marnock & K: Bridge.

17 This & ye 3 followinig days continued in New York.

21 Rode from N. Y: home having stopt at the above places.

22 Lect: Matt 5 from ver 23 to 31 Preach: 1 Pet 5:5th "Be clothed &c."

23 Sent a letter to ye Society. visited Sillock's wife & others sick.

24 Was called at Midnight to see Sillock's wife Spent the night there returned at Sunrise dined at Jas Richards. Called at Abijah Cumstock's visited Sillock's wife twice.

25 Visited Sillock's wife & ..... The remainder of ye day at home.

26 Visit: Sill: w: Was visited in ye Evening by severals.

27 With Jas Rich: & Capt Hanford dined wt Mr. Mather. visited

28 Was at home all day. Thunder & rain at even.

29 Lect Matt 5th from v 31 to 38. Preach: Phil 1st 6 Being Confident &c Perserverance of Saints, was the Subject.

30 Visited Capt Hoyt & that Neighbourhood with Mr. Benedict.

31 Visited Moses Richards & Neighbourhood wt Jas Benedict.



April

- 1 Visited Hoyt Eels Silluck Smith Benedict &c in the .....
- 2 A smart storm of Snow stopt me from going to Norwalk.
- 3 Likewise snowed this whole day; Which kept me at home.
- 4 Rode to Abijah Cumstock's & returned in the evening.
- 5 Lectured Matt: 5 from v 3d to ye ende Preach: Luke 6:55 Read Proclamtn for a fast & Baptized a Child for James Lockwood named Asa.
- 6 Went to Mr. Cumstocks Richards Abots Clabod hills Capt Hanfords dined wt Eneas Weed went to Hez. Davenports Preach: from Gal 4:5 That we might receive ye adoption of Sons returned in ye evening.
- 7 Mr. Lewis of Wilton dined here.. Went to ..... Hanfords .....
- 8 At home all day. Visited by Carter Hanford & Richards.
- 9 Being the fast Lect: Matt 6 from ver 16 to 19 Preach: Isai 26.9 When thy Judgements &c The day stormy.
- 10 The whole day at home. Was visited by M. Callum in ye forenoon. After by Squire Fitch Reid Hanford & others.
- 11 The day at home. Only Called for Rich. & Comsck in ye evening.
- 12 Lect: Matt 6th to ver 9 Preach: Job 19th 25: 26: 27 For I know. proved ye Resurrection from ye life of Christ, & his last appearance to Judgement Made Inferences.
- 13 Rode to Norwalk Spent ye whole day & returned in ye evening.
- 14 Rode to Wilton Dined wt Messrs Lewis Ingerstone & Sherwood This afternoon ye Committee got my Acceptance of ye Call.
- 15 Visited Several Sick: Society met in the evening.
- 16 At home all day. Rained ye whole day. Lockwood here.
- 17 Visited families in Capt Hanford's street. dined wt Capt Seymour.
- 18 Visited Leeds Seally & Dined wt Thaddeus Hanford N B:Forgot to Mark. That on ye 12th being Sabbath Baptized a Child for Baird Eels Nathanele & Anoy for Ezra Seymour Named Ezra.
- 19 Lectured Matth 6: ver 9:10 Preach 1 Cor 5:7 For even &c Showed the ..... of Christ's being called the Christian Passover Afternoon stormy.
- 20 Forenoon stormy. Afternoon visited Bushnell Fitch's child And Old Dr Rogers at Norwalk. Thos Benedict came home wt me.
- 21 Dined at Mr. Eels. Preached at Jon: Brown's. The same as the 6th Inst.
- 22 Dined wt Capt Carter visited severals. returned in the evening.
- 23 With Lieut Benedict Slowson & Hanford rode to John Defrees bouse Preached Psal: 1.2. Publik worship was the Subject dined wt M Callum rode to Poundridge Church: Preached Gal 5:22 The fruit of ye Spirit is Joy. Joy was the Subject of discourse.
- 24 Forenoon at home.. Afternoon visited Peter Smith & Wife.
- 25 Fore: Went to Brusbyridge. Steph: Hoyts dined and visited Jas Richards.

26 Lect: Matth 6: from middle of v ..... to 16. Prea: Genis 1: I am almighty. Baptized a child to Matt. Hoyt Named Matthew.

27 Dined wt Lieut Benedict & spent ye afternoon in ye Neighbourhood.

28 Preached before Messrs Ingerson Mather & Lewis from Luk 24:25 Ought not christ to have suffered&c Dined at David St John's.

29 Rode to Norwalk & Wilton. Preach Gal 5.22 Fruit of ye spirit is peace Returned in ye evening wt Nebemiah Benedict & his wife.

30 Went to Capt Richards & Norwalk. heard Mr. Lewis Preach: from Rom13:15 That ye may abound in hope thro' ye power of ye H: Ghost.

May

1 Walked to Abijah Cumstock's & Clabbod hills. visited Mr. Silliman, w Nebmiah Benedict. This day exceeding hot.

2 Went a hunting; killed four foxes. Dined w Jas Lockwood Rode to Ab. Cumstocks w Mr. Silliman. returned by Sam: Hellocks.

3 Lect: Matt 6 from v: 19 to 25. Preach: Gen: 17:1 Finished ye Subject.

4 Went by Sam: Hellock's to Abijah Cumstock's met Mr. Silliman there. Dined at Uncle Benedicts & returned in ye evening.

5 At home.

6 Was a Society meeting. Gov. Fitch & Capt Raymond & c dined here.

7

8 Visited w Mrs. Benedict 2 Heusteds Reid Smith Blatchley & Hanford.

9 Mr. Infersone came here afternoon. I rode to Ridgefield. Afternoon.

10 Lectured at Ridgefield Mat. 4 from Beg: to ver 12 Preached Gen: 27:1 Walk before me. Slept this night at Mr. Ingerson's.

11 Rode home by ye way of Salem & Poundridge.

12 Spent this day w Levi Hanford & Neighborhood.

13 At home forenoon After: called for Msrs. Sillock, Fitch & Lindel Fitch.

14 With Capt Benedict visited Boutons gray stevens, weeds &c.

15 Rode to Norwalk: dined & spent ye afternoon w Justice Hoyt.

16 Dined w Squire Fitch. Visited Mr. Kellock, Carter. Came to Ser. Reid's, heard of his Grandchild's death. visited Step: Benedict.

17 Lect Mat 5 from ver 25 to end. Pre: Pro: 9:10; The fear of ye Lord. Baptized a Child to Tim: Reid name Timothy.

18 Rode to Middlesex & Norwalk. Paid 12 Sh: for a New Spring to watch.

19 Dined w Ezra Benedict visited Hoyt & Finch wth Mr. & Mrs. Bene.

20 Visited Mr. Richards, Cumstock's Smith's & Lieut Benedicts family.

21 Fore: at home: After: attended Moses Cumstock's Mar: to M. Lewis.

21 For eadem After: attended Moses Cumstock's wedding w much joy.

23 At home all day; only visited Lindell Fitch Evening.

24 Lect M ..... ver 13 Preach: 1 Pet. 1:23 Being born again Baptized a Child to Will Reid Jun named William & a daur to Timothy Hoyt named Lois.

25 Spent ye day w Enas Weed & evening w Abrm & Charles Weed.

26 Rode w Lieut Benedict to Wilton. Heard a Sermon from Mr. Hobart of Fairfield from 2 Cor 5:20 Be ye reconciled to God. Spent ye day w ye Association. Slept in Lieut. Raymond's house.

27 Spent ye forenoon w ye Minrs returned in ye evening.

28 At home all day. Visited Lindel Fitch in ye evening.

29 W Jas Richards rode to Capt Rich: went a fishing. killed a few.

30 At home, Walked to Ab: Cumstock's spent afternoon there.

31 Lect: Matth 7 from ver 13 to 22. Preach: 2 Cor. 6:10 Sorrowful yet rejoicing. Five grounds of ye Chris Comfort in axictns mentioned.

June

1 Forenoon at home attended Seymour's child's funeral Heard Mr. Lewis Preach at Lindel Fitch's from John 15:11.

2 Went to Norwalk ..... came home on Matt Fitch's tame.

3 At home all day, setting my books & clothes in order.

4 Heard Mr. Mather preach at Norwalk from Psal. 16: 2:3:4 Verse.

5 Walked by And: Seymour's to Lindel Fitch's, dined there, &c.

6 At home fore dined w And Seymour visited his ..... returned at .....

7 Lect Mat 7 from ver 22 to end. Pre: Phil 1:29 Unto you is given to believe &c. ....

8 Went a fishing w Messrs Mather Richards's & Smyth.

9 Dined at home. Visited the Messrs Davenports & Young.

10 All day at home. Committee was wt me in ye evening wt .....

11 Rode to Norwalk & visited Stephen Hoyt sick.

12 Dined wt Martine Kellogg. Society's Committee here at Night.

13 Visited S. Lockwood's wife E. L. Slowson &c at home all afternoon.

14 Lect Matt ..... from 1 to 11. Pre: Phil 1:29 It is given &c finished ye Subject.

15 Rode to Stanford visited Mr Wells. Returned by .....

16 Went to Greenfield Attended ye Council. Slept in Sq Bradley  
.....



Journal of Family Visitation in Canaan 1772  
Dec 7 Abijah Cumstock. Children Hannah Dinah  
Deborah & Samuel. Doer & Belinda Nizers  
This family regular & religious

Daniel Keeler. Mary his wife. Hannah, Isaac,  
David & Naomi Children Regular & religious

Peter Smith Mary his wife Peter Samuel David  
Chinebas Daniel & Mary Children. Han: Benedict residents.  
Regular. Children Intelligent Except Peter

James Richards Jun Ruth his wife James Ruth  
<sup>Children</sup> William John Woolsey & Lydda Fitch Residents  
Religious Regular & Intelligent

James Richards <sup>Jun</sup> Hannah his wife Ezra Jacob  
Mary Luke Nehemiah & Abigail Children. Lydda  
Fitch Resident. Intelligent Except Ezra. Regular

Nehemiah Keeler & Elizabeth his wife Thankful, David  
Regular religious & Intelligent

Nehemiah Smith. Hannah his wife Emma & Nehemiah  
Children. Regular Sober & Intelligent

Samuel Benedict Mary his wife Sarah his daughter

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# JOURNAL OF FAMILY VISITATION

IN CANAAN PARISH, 1772

By REV. WILLIAM DRUMMOND

*(The Journal is presented here as a church paper. In Part two it forms the background of the story of Canaan land and its accumulation of human associations.)*

December 7, ABIJAH COMSTOCK. Children—Hannah, Dinah, Deborah and Samuel, Dover and Belinda, niggers. This family regular and religious.

DANIEL KEELER. Mary, his wife, Hannah, Isaac, David and Naomi, children, regular and religious.

PETER SMITH. Mary, his wife; Peter, Samuel, David, Phinehas, Daniel and Mary, children; Han Benedict, resident; regular; children intelligent except Peter.

JAMES RICHARDS, SEN. Hannah, his wife; Ezra, Jacob, Mercy, Jabe, Nehemiah and Abigail, children; Lydda Dolf, residenter; regular and intelligent.

JAMES RICHARDS, JUNR. Ruth, his wife; James, Ruth, William, children; John Woolsey and Lydia Fitch, residenters; religious, regular and intelligent.

JEREMIAH KEELER. Elizabeth, his wife; Thankful, the daughter; regular, religious and intelligent.

*(These six families lived on upper Smith Ridge. Three of the houses are still standing. The others have been located by the old foundation sites.)*

December 8, NEHEMIAH SMITH. Hannah, his wife; Jemima and Nehemiah, children; regular, sober and intelligent.

SAMUEL BENEDICT. Mary, his wife; Sarah, his daughter.

STEPHEN BENEDICT. Hannah, his wife; Ruth, Stephen, Rhoda, Mehetabel, Esther, Hannah, Sarah, Elsa, children; John Otter, residenter; Jonathan Raymond, workman; regular, religious and indifferently knowing.

JAMES LOCKWOOD. Phebe, his wife; Job, James, Daniel, Asa, children; Joseph Hait, Rachel Lockwood, Rebecca Abbot, Phepe Hendrick, residenters; very intelligent and knowing.

*(The above four lived on lower Smith Ridge. None of the original houses remains but have been replaced in most instances by more recent homes.)*

December 9, DAVID WHITNEY. Eliz., his wife; Esther, Abigail, Anne, Deborah, David, children; Rachel, grandchild; regular, intelligent and industrious.

SAMUEL HEYDEN, JUR. Mary, his wife; Samuel, the third child, regular, industrious and intelligent.

ABRAHAM ST. JOHN. Lucy, his wife; Lucy, Jacob, Sarah, children; regular, sober and intelligent.

THOMAS CUMSTOCK. Rebecah, his wife; Abijah, a child; Daniel Lockwood, Mercy St. John, residents.

*(Mr. Drummond is now in lower Silvermine. The first day he started at the extreme north end of the Parish. This day he began at the extreme south-east near the Norwalk line at the old mill.)*

December 10, DANIEL ST. JOHN. Mary, his wife; Susanna, Johanna, Mary, Esther, Daniel, Benoni, Stephen, Lois, Abijah; regular and knowing.

COMFORT RAYMOND, JUR. Violetta, his wife; Samuel, Rachel, Uriah, Zacheus, children; regular.

WILLIAM RAYMOND. Priscilla, his wife; Esther, William, Thaddeus, Jude, Thomas, children; regular.

December 17, PETER HOBDEL. Sarah, his wife; Beth, Steward, James, Sarah, Peter, children; regular and sober.

JOHN HICOX. Lydda, his wife; Hulda, John, Lydda, Seth, Jesse, Rachel, Benedict, children; Abigail, his mother; knowing.

*(On the above two days, a week apart, he continued in Silvermine going northward as far as the state line, in fact the house in which Peter Hobdel lived stands today just over the line in New York state on Bald Hill Road.)*

December 18, ABNER HOIT. Phebe, his wife; Mary, Lydia, Abigail, daughters; regular and sober.

ELEAZAR SLAWSON. Susanna, his wife; Lydda, Nathan, Mehetabel, John, Susanna, Rebecah, children; regular, sober, and indifferently knowing.

WIDOW WAIRING. Elizabeth, her daughter; regular and sober.

SAMUEL KELLOGG. Elizabeth, his wife; Samuel, a child; Benjamin Jane, residenter; regular, sober and intelligent.

DANIEL WAIRING. Hannah, his wife; Anne, Solomon, Hannah, Sarah, Lydda, children; sober and plain.

EPHRAIM LOCKWOOD. Thankful, his wife; Esther, Hannah, daughters; Ephraim June and Sarah, his wife, Nehemiah, a child.

SAMUEL LOCKWOOD. Thankful, his wife; Hannah Ferries and James June, residents.



MOSES RICHARDS. Deborah, his wife; Mary, Moses, David, Hannah, children; Abigail, his mother-in-law.

*(He is now in the neighborhood of upper Canoe Hill and Kellogg's Ridge or the Town Farm country. There is reason to believe that Ephraim Lockwood lived on Canaan Ridge (upper Oenoke) which leaves some doubt as to whether the above group does not represent two days' visits and that he failed to insert the dates.)*

December 22, JESSE ABBOT. Joanna, his wife; Enoch, Deborah, Rhoda, Esther, Joanna, Rachel, Eunice, children; Aaron Abbot, residenter, regular and intelligent.

DAVID DEFREES. Sarah, his wife; Samuel, Isaac, Thad, children; Esther Olmsted, residenter; regular.

EBENEZER HICOX. Lydda, his wife; Samuel, Joseph, children.

December 23, DAVID SLAWSON. Eunice, his wife; Martha,—, regular.

REUBEN STEPHENS. Mary, his wife; Reuben, Mary, William, Phebe, James, children; unbaptized, except his wife.

*(Mr. Drummond continues on upper Canoe Hill and Silvermine, making but four calls in two days. They may have been the work of but part of a day or severe weather in December may account for the few calls.)*

December 24, JOHN DEFREES. Mary, his wife; Mary, Abigail, Martha, children; Rachel, his mother-in-law; regular.

ABEL NICHOLS. Jemima, his wife; Sarah, John, children.

CHARLES HAIT. Hannah, his wife; Parson, Naomi, Maria, Hannah, his daughters.

ABRAHAM CHICHESTER. Jerusha, his wife; Martha, Abraham, David, Nathan, Jerusha, Stephen, children.

December 28, NATHANAEL CRISSY. Weitstill, his wife; William, Prudence, Nathanael, Abraham, Jesse, Hannah, children; the widow, Martha Crissy.

EBENEZER CRISSY. Bethia, his wife; Bethia, Abigail, Ebenezer, Hannah, Anne, Samuel, children.

EBENEZER WEED. Hannah, his wife; Ebenezer, Abigail, Jacob, children; unbaptized.

JOHN DAVENPORT. Prudence, his wife; Deborah, his mother; Rhoda, his sister.

HEZEKIAH DAVENPORT. Ruth, his wife; Pruella, Elizabeth, Abigail, William, Isaac, children; Nezer Scofield, Samuel Gaylor, apprentices.

RUBEN SCOFIELD. Lydda, his wife; Lydda, Betsey, Abigail, Anna, children; Benjamin Scofield, Sylvanus Seally, Junior, residenters; Mercy, his sister.

*(Beginning with John Defrees (Deforest) he is on west Canaan Ridge or West Road and continues across what is now Greenley Road to upper Ponasses*

*Path to the last house on the street where lived Nathaniel Crissey and then down the mill road. It will be noted that he did not travel on Christmas but it must be for some other reason than because it was a feast day for Christmas was not celebrated here at that date except by the Church of England.)*

December 29, DAVID STEVENS. Widower, Abraham, Rebecca, Ezra, David, Susanna, James, children.

TITUS FINCH. Hannah, his wife; Thankful, David, Annie, Caleb, children.

SAMUEL STEVENS. Lois, his wife; Martha, a child; Mary, his sister; Lydda Nash, residenter.

PARSON BISHOP. Hannah, his wife; Hannah, Sarah, Pruella, Anne, Rhoda, William, David, children.

JAMES YOUNGS. Mary, his wife; Robert, Samuel, children; Deborah Ambler, Martha Davenport, residenters.

DAVID STEVENS, SENR. Tabitha, his wife; Hannah Scofield, residenter.

JOSEPH STEVENS. Sarah, his wife; Sarah, Joseph, Elisha, Samuel, Lydia, Rachel, children.

NATHANIEL BOUTTON. Mary, his wife. Episcopalian.

SETH REED. Hannah, his wife, Seth, a child; Sarah, his sister-in-law.

JOSIAH WEED. Abigail, his wife; Hannah, Josiah, Mary, Jonathan, Sarah, Dorcas, Daniel, children; Abigail Heusted, Damaris Boutton, grandchildren.

JAMES WEED. Sarah, his wife; James, Elizabeth, Ruth, children; John Buxton, Weed, apprentices.

ENOS WEED. Mary, his wife; Stephen, Mary, Rachel, children.

*(He has crossed from Lower Ponasses Path to Talmadge Hill and is proceeding up Weed Street.)*

January 4, 1733, ELISHA LEEDS. Widower, John, Mary, Sarah, Martha, Elizabeth, children.

ELIPHALET SEALLY, JUNR. Sarah, his wife; Joseph, Sarah, Ebenezer, Samuel, Mary, Johanna, Elisha, Mercy, Ruth, Abigail and Israel, children.

WILLIAM REED, JUNR. Hannah, his wife; Rachel, Joseph, Enos, William, children.

CAPTAIN THOMAS SEYMOUR, SENR. Elizabeth, his wife; Ezra and Abigail, married; Betsy, married to Moses Comstock, Junr.; Elizabeth, Nathanael, Abigail, Hezekiah, children; Hannah and Ezra, children to Ezra and Abigail above.

*(He began the New Year in the Flat Ridge district, the Ridge east of and overlooking Talmadge Hill, travelling from south to north.)*

January 8, THEOPHILUS FITCH, ESQ. Lydda, his wife; Sarah, Theophilus, Joseph, Anne, children; Chapman Smith, residenter.

LIEUT. JOHN CARTER. Hannah, his wife; Rachel, Deborah, Sarah, Mercy, Elizabeth, Ebenezer, Samuel, Mary (or Polly) children; William Brown, residenter; Jakin, a niger.

CAPT. EBENEZER CARTER. Hannah, his wife; Josiah Jones, residenter, Mingo and Jean, nigers.

MOSES CUMSTOCK EELS. Abigail, his wife, William, a child.

REV. MR. JOHN EELS. Abigail, his wife; Levi Yuttle, Isaac Betts, Thomas Benedict, John Wairing, Jonathan Kellogg, Bette Forquhar.

MATTHEW FITCH. Lydia, his wife; Mercy, Susanna, Abijah; Rebecca, married to Eliakim Reid, of Middlesex; Samuel Benedict, a grandchild.

JEREMIAH BAIRD EELS. Lois, his wife; John, Jeremiah, Anna, Lois, Martha, Sarah, Dinah, Samuel, Nathaniel, children; James Trowbridge residenter.

JACOB SELLECK. Hannah, his wife; Sarah, Jacob, children, John Green, apprentice; Esther Hayes, residenter.

*(The above eight homes were all in the Clapboard Hill region we know as Carter Street proceeding from south to north as far as the intersection with Canoe Hill.)*

January 11, MATTHEW BOUTON. Rachel, his wife; David, Abraham, Betsey, Azar, Matthew, Seymour, Enos, children.

THOMAS SEYMOUR, JUNR. Sarah, his wife; Sibbel, Lydia, children.

CAPT. SAMUEL HANFORD. Mercy, his wife.

MOSES HANFORD. Mercy, his wife; Hannah, Moses, Nathan, Thaddeus, children; Enoch Kellogg, residenter.

SAMUEL HANFORD, JUNR. Elizabeth, his wife; Samuel, Eliphalet, Sarah, children; Mabel St. John, residenter.

THADDEUS HANFORD. Mary, his wife; Anne, Hannah, Betty, Lucretia, Deborah, Abigail, children; Aaron Saunders, residenter.

THEOPHILUS HANFORD, SENR. Sarah, his wife.

LEVI HANFORD. Elizabeth, his wife; Ebenezer, Elizabeth, Levi, John, children; Jonathan Brown, Mary Smith, Hannah Betts, residents.

*(These houses were in White Oak Shade region from an as yet undetermined point believed to be near the present schoolhouse north as far as the top of Main Street hill.)*

January 12, SEYMOUR FITCH. Elizabeth, his wife; Seymour, Lyndel, Ezra, Nathaniel, Asa, children; widow Lydia Crawfoot.

MATTHEW FITCH, JUNR. Sarah, his wife; Esther, a child; Joanna Crawfoot, residenter.

EZRA HAIT, SENR. Phebe, his wife; John, his son, and Keziah, married; Ira, a grandchild.



WIDOW DINAH HAIT. Widow Susanna Green, Anson Green, her child; Nathan Hait, Ebenezer Hait, sons to widow Hait; David Hait, Senr., refuses to give the list of his family.

BENJAMIN ST. JOHN. Mary, his wife.

CALEB ST. JOHN. Mary, his wife; Mary, Caleb, Sarah, Eliphalet, children; Sibb, a niger wench.

RICHARD EVERITT. Elizabeth, his wife; Elizabeth, Joseph, Samuel, Richard, Wright, children; Martha Hayes, residenter.

*(On the twelfth he returned to the northeastern part of the Parish going north on what we call Rosebrook Road and then east across Ferris Hill to Silvermine where he left off December 23.)*

January 14, CHARLES WEED, SENR. Elizabeth, his wife; Hannah, Charles, Enos, children.

HEZEKIAH REID. Phebe, his wife, Hezekiah, a child; James Reid, an apprentice.

SYLVANUS HAIT, SENR. Elizabeth, his wife; Hannah, Lisie, Sylvanus, Sarah, children.

WIDOW RHODA WEED. Anne, her daughter; Samuel Baker, doctor.

AMOS PENOYER. Sarah, his wife; David, Sarah, Mary, John, children.

DANIEL CHITTESTER. Rachel, his wife; Widow Abigail Chittester, his mother; all in communion.

SAMUEL PENOYER, SENR. Martha, his wife; Samuel, Abigail, Abraham, Hannah, William, Rhoda; Susanna, wife to Isaac, his son, and a child, unbaptized.

MARTIN KELLOGG. Mercy, his wife; Martin, Mercy, Zadok, Mary, children; Eleazar and Love Benedicts, residenters; Phillis, a niger young wench.

*(The above eight homes were in the northwestern part of the Parish, west Canaan Ridge and possibly upper Weed Street and Greenley Road. Research now going on will undoubtedly locate them all definitely and they will be described with the others in Part Two.)*

January 18, CALEB BENEDICT. Deborah, his wife; Caleb, Silas, Deborah, Elizabeth, Mehetabel, Aaron, children; Elizabeth St. John, residenter.

DAVID ST. JOHN, SENR. Jemima, his wife; David, Jemima, Selleck, Samuel, children; Hezekiah St. John, residenter.

JONATHAN KELLOGG. Susanna, his wife; Abigail, Asahel, Susanna, Elizabeth, Stephen, children.

ANDREW SEYMOUR. Sarah, his wife; Samuel, John, Anne, Sarah, Andrew, Jared, Nathanel, children.

JOHN STONE. Elizabeth, his wife; Eunice, his daughter.

PETER HUSTED. Anne, his wife; Nathan and Betsey, children.

*(Mr. Drummond is again in the Canoe Hill region working west from Caleb Benedict's on the northwest corner of Rosebrook Road and Brusby Ridge.)*

January 19, ASA JONES. Rachel, his wife; Hannah, Asa, Rachel, Samuel, Sarah, children.

JOSIAH HAYES. Annie, his wife; Charles Slawson, Jonathan Weed, residents.

EZRA BENEDICT. Mary, his wife; Jemima, John, Mary, children; Susanna Green, Thad. Husted, residents.

CAPT. DANIEL BENEDICT. Phebe, his wife; John, married to Hannah; Phebe, Azariah, Anna, Elizabeth, Asenath, Mary, Ira\*, children; Jachim Benedict, resident.

\*Ere. Benedict Gene.

LYNDEL FITCH. Mary, his wife; Ebenezer Bartlet, resident.

HEZEKIAH BENEDICT. Martha, his wife; Dorcas, Hezekiah, Martha, Dinah, Eunice, Rachel, children.

ROBERT ARNOLD. Mary, his wife; Elizabeth, a child; Rebecca Webster, resident.

JAMES BENEDICT. Thankful, his wife; Nehemiah, James, Matthew, David, children; Widow Mehetabel Benedict, his mother; Ephraim Wairing, resident.

TIMOTHY HAIT. Sarah, his wife; Jachin, Ruth, Sarah, Timothy, Simeon, Isabel, Joel, Lois, children; Sarah Boutton, resident.

DAN FINCH. Abigail, his wife; Mary, Hannah, Peter, Billy, Deborah, Abigail, children.

*(These houses like those of the previous day's visit are on the east side of the Parish, north Carter Street, south Canoe Hill and Silvermine.)*

January 25, LIEUT. ELIPHALET SEALLY. Sarah, his wife; Elisha Betts, resident; Flora, a negro wench.

*(The one call made this day suggests perhaps rare hospitality from this substantial house on our Old Stamford Road. This house, and the interesting land transactions involving the Seeleys, Leeds and Seymours, leads to a study of that quaint old institution, the "perambulation line" which will be presented in full in Part Two.)*

January 27, WILLIAM REID, SENR. Mary, his wife; Anne, a grandchild.

JACOB REID. Ruami, his wife; Ruth, a child; Eleazar Husted, resident.

WIDOW ABIGAIL WEIRING. Isaac, Michael, Elizabeth, children; Not visited.

ISAAC KELLOG. Hannah, his wife; Gideon, Jemima, Isaac, Hannah, children; Samuel Youngs, resident.

WILLIAM BOLT. Lydia, his wife; Episcopalian. Elizabeth, William, John, Charles, Abigail, Samuel, children.

JUSTUS HAIT. Elizabeth, his wife; Gold, Elect, Stephen, Israel, children; William Waterbury, resident.

ELEAZAR BOUTTON, JUNR. Mary, his wife; Asahel Green, his wife's son; Eleazar, by his first wife.

NATHANIEL GREY. Hannah, his wife.

LEVI BOUTTON. Hannah, his wife.

*(These houses are not entirely consecutive but it is believed that Mr. Drummond rode across from Flat Ridge Hill (now Chapel Hill Road) past the present South Avenue not there at that time and on to lower White Oak Shade.*

*It will be noted that he has discontinued his remarks upon the moral and religious state of mind of his parishioners. The reader is left to his own speculation as to the reason. The editor ventures the opinion that the average had been so uniform that he notes only the occasional instances of departure from the normal. It may be, however, that coming events had cast their shadows before and this particular date marked the climax of the Stamp Act controversy and the line between loyalty and revolution began to appear. Mr. Drummond was loyal to his King and his spirit may have been less keen with the talk which must have led him into almost universal opposition to his own view.)*

January 29, JOSEPH BLATCHLEY. Widower, Sarah, Samuel, Ebenezer, Seally, Mary, Joseph, children; Anne Hicox, residenter; Phillis, a niger.

TIMOTHY REID. Susanna, his wife; Susanna, Uriah, Sarah, Timothy, children; Widow Sarah Reid, his mother; Sylvanus Stevens, Ephiriam Jones, apprentices.

WIDOW PHEBE ARNOLD. Mary, her daughter.

ISAAC HOLMES. Anne, his wife; Elizabeth.

CAPT. JONATHAN HUSTED. Mary, his wife; Azariah Betts and Mabel Tuttle, residenters; Candace, a niger wench; one Simms, negro child.

MATTHEW HAIT. Mary, his wife; Anna, Thaddeus, Mercy, Thankful, Mary, Martha, children.

JOSEPH HAIT. Jean, his wife; Joseph, married to Hannah; William, Jean, Pruella, Warren, Mercy, Clare, Hannah, Dose; Miriam, a child to Joseph, Junr.

NEHEMIAH BENEDICT. Hannah, his wife; William Waters, Hannah, Thomas, children; Mary Keeler and Bush Weed, both residenters; Robert a niger man.

JOHN NASH. Eunice, his wife; Malatiah, Mary, Sarah, Eunice, children; Charity Burchell, residenter.

*(The last day of the visitations seems to have been confined to the village. It must be remembered that the assumption that he visited and set down all of these houses in order is not entirely safe. He may have departed from this rule at times and a further study will enable us to determine the exact location of more of these houses.)*

(NOTE:—To what extent this list is a census of the Parish we are not sure. We know that the Betts, Tuttle and Abbott families were regular at-



tendants of the Episcopal churches in Norwalk and Stamford and paid their tythes there, so the Congregational minister did not include them. How many others may have been omitted from oversight or other causes is a question. The list includes about 800 names. We know that 28 years later the Parish had grown to 1,200 which makes the assumption that this is a fairly complete census a reasonable one. On the other hand five years later this little Parish sent a full company of over 100 men under Captain John Carter to the Revolutionary War which suggests that the Parish grew rapidly or else more of the males enumerated as children were over 16 years of age.

Number of Individuals .....	792
Number of Families .....	124
Number of Children (so called in the list but age not given) .....	449
Number of Slaves .....	12
Number of Family Names .....	50

“Residenters” were a relict of an old statute of Connecticut which made it unlawful for any single person to live unattached to some responsible household. The status of residenters of Canaan Parish at this date was probably between that of an employe and an adopted child. A “took” boy or girl was common up to the 1860’s and actually was some person of a large family in modest circumstances, taken into a more favored family with a larger house and land. They were not indentured as they were not apprentices, but were as one of the family and shared the same treatment.)

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## HISTORY OF THE CHURCH SCHOOL

BY GEORGIA DRUMMOND RAE

THE Sabbath School of the Congregational Church was organized in 1827, during the pastorate of Rev. William Bonney. Previous to this date, religious instruction had been given to one class on the Lord's Day, and also it is recorded that Mr. Bonney instructed the young in the Shorter Catechism on Saturday mornings in the Rock school house.

Mr. Joseph Kellogg, while visiting in New York City about 1825, became deeply interested in the Sabbath Schools already organized there, and upon his return home, with the zealous aid of Hiram Crissey, began the agitation of the subject of organizing a Sabbath School here.

One Sunday morning in May, 1827, Rev. Mr. Bonney gave notice at the close of the morning service, that all who wished to cooperate in the organization of such a school, would repair to the second story room of the Academy building, which stood at that time a little to the southwest of the present Community School. The attendance was large. Mr. Julian M. Sturtevant was elected superintendent; Elipahlet Crissey, secretary, and George Willis Ayres, librarian. The first lesson given out, to be recited on the next Sabbath, was Matthew 26: 36-56. The committing to memory of Scripture verses was evidently a very important part of the religious instruction.

Not long after its organization the school was moved to the town house, but since this building was unheated, the meetings were finally held in the church, which was the second meeting house, built in 1752. At this time the church was heated by box stoves from which the glowing coals were shoveled into foot stoves to keep the feet warm.

The Sabbath School had been in existence for fifteen years when this church, the third meeting house, was built in 1842. For thirty-five years classes were held in the galleries, which fact is well remembered by many now living. In 1877, however, through the generosity of Miss Lucy Weed, the part of the present lecture room north of the folding doors was erected, and the Sabbath School has held its sessions there ever since. The arch in the rear of the church pulpit was constructed at the same time and the organ and choir loft removed from the east gallery to its present position.

With the building of the lecture room, the ladies were very desirous of having a kitchen or place built in which they could prepare church suppers. A basement seemed the most feasible, but some of the trustees strongly objected to this as being too expensive, since the ground was of rock formation and would require much blasting. Therefore the addition was built without a

cellar. Under the organ loft, however, it was possible to do some easy excavating, and in this small room, reached by a short flight of steps from the entry connecting the church room with the lecture room, the ladies prepared all the church suppers. The entrance to this room is now boarded up and the steps removed, for later a kitchen was erected as an addition to the lecture room. The water used in this kitchen was pumped from a cistern, drinking water being carried to the church.

For many years it was customary for the ladies of the church to meet twice a month in the winter for sewing. At the end of the day the table would be set and the public invited to attend the supper, which would consist mainly of smoked beef, cheese, rye and white bread, cake and coffee. A box would be passed and many five and ten cent pieces would be dropped in as well as larger amounts, as payment for the supper. Occasionally to raise more money, an oyster stew supper would be served.

The small room on the north of the church, connecting the church room with the lecture room, was used by the infant class until 1913, when a large, commodious room was added to the lecture room north of the kitchen. This room was given the church by Mrs. Ludlow Barker in memory of her nephew, Richard Mygatt Northrup, a former member of the church and Sabbath School. With the organization of a cradle roll department, the "infant class" gradually became known as the beginners' department, and occupied the memorial room until it was transferred to rooms in the rear of the parsonage. The kitchen accommodations had now become too crowded, and it was enlarged at the time the memorial room was erected.

As the Sabbath School and church increased in numbers, the lecture room became inadequate for the demands made upon it, and in 1898 the addition south of the folding doors was built. This enlarged the floor space of the main room, provided for a larger entry, a gallery at the south end of the addition and a ladies' room over the entry. The gallery and ladies' room were also used as class rooms. This addition was paid for entirely from funds raised by the Sabbath School.

When Dr. Willard Parker purchased the property north of this church, he moved the school house that stood between his house and the church, and that had originally housed the Academy, and attached it to the rear of his house. A portion of this property now belongs to the Congregational Church as its parsonage, and these rooms in the rear of the house, that once were used by the Academy pupils, are now occupied as class rooms by the Sabbath School.

Among the officers elected at the organization of the school in 1827, was a librarian. There being no free public library at that time nor for some time later, the Sabbath School library was very popular. (Charlotte Chase Fairley, in her "History of New Canaan" mentions a "Young People's Library at New Canaan" organized in 1811.) Money for new books was obtained by soliciting, and the importance of this part of the church work was shown by the fact



that Mr. Adolphus F. Carter gave the church \$500, the interest to be applied to the replenishing of the Sabbath School library. Now that we have such a fine Public Library, the demand for books from the Sabbath School is not so great and it is a much less important part of the school work. When the kitchen was built, the library occupied a portion of it. From there it was moved into the room vacated by the infant class, which room is now called the pastor's study. Then it was transferred to the gallery in the south end of the lecture room, where it is now situated.\*

A few years ago under the direction of Dr. Benjamin S. Winchester, the school was graded to make it conform more to the classes in the public schools, and this proved quite satisfactory. We now have five departments outside of the cradle roll and home department: the beginners, primary, junior, young people's and adult, four of the departments having their separate opening service. The school now numbers seven officers, twenty teachers and 184 scholars, making a total of 211.

A very important part of the Sabbath School work is the cradle roll department. This was first conducted by Mrs. James H. Silliman, was re-organized in 1913 by Mrs. Thomas Tunney, and is still under her supervision. In this department are enrolled the babies of the church, who are called upon by the superintendent, remembered by birthday cards, given an annual party, etc., until they graduate on Children's Day at the age of four, to the beginner's department. The enrollment in this department June, 1933, was forty-one.

The shut-in and aged members of the church are organized into a home department. There are now fifteen included in its membership, on whom the superintendent, Mrs. B. P. Mead, makes frequent calls and distributes their quarterlies.

On Children's Day in June, and at Christmas time, the church school holds appropriate exercises, either in the church or the lecture room, which are greatly enjoyed by all. The giving of presents to members at Christmas was first commenced during Mr. Greenleaf's ministry. At that time the other churches in town were following this practice, and our scholars were dissatisfied at not receiving presents, so the custom was adopted here, and continued until the time of the World War. Some of us today can recall that cake was passed to those in the congregation at these Christmas Eve celebrations, and what a task for the sexton the following day!

For the last few years there have been no sessions of the Sabbath School during the months of July and August. For various reasons it has seemed advisable to do this, but how many know that when the school was first organized, over one hundred years ago, the meetings were omitted during the winter months? For very different reasons, however—the lack of heat in the meeting place.

\*Soon after this was written, most of the fiction, history and nature study books in the library were presented to Center School to serve as a nucleus for a school library.

The Church School has always emphasized giving for others, and especially to the mission boards of our churches. Every alternate month the offerings are devoted to such causes, each one receiving about \$45.00. The American Board of Foreign Missions, the American Missionary Association, working in the South, the Church Building Society, the Congregational Extension Society, and our Fairfield County Council of Religious Education all receive offerings, and our own Visiting Nurse Association and the Henry Street Settlement in New York as well. We can never forget that the fund yielding over \$300.00 a year to the school, given by one who wanted the school well established, makes this possible. The school receives no money support from the trustees because of this, and is thus able to maintain itself and give away one half of its offerings.

The suggestion was made last winter that our 200th anniversary should be marked by some permanent improvements to our building. Wide and generous response was forthcoming. The results are to be seen today. A new entrance to the lecture room contains a tablet to the superintendents of the school, given by the school. The wainscot is made from the old pew doors, set up by a special gift of two of our members. Commodious stairs lead down to the new young people's room, which contains a fireplace, known as the "Council Fire," given by the young people. This transformation from the old coal bins and furnace room is complete and surprising. Wide stairs have been built to the third floor, where someday we expect to have another classroom. Adequate washrooms have been installed on two floors. The new entrance allows us to use the former one as a choir room, the need of which has been felt for a long time, and leaves the study on the north side undisturbed—a place of retirement before a service especially needed for visiting ministers. The kitchen was repainted last year. The lecture room, classroom and gallery are all newly decorated. A grand piano is to be installed in the lecture room, and furniture to begin equipping the new basement room has already been given.

A history of the Sabbath School would be incomplete without some reference to the men who so well and faithfully served as superintendents of the school. The first six, who served a period of seven years, were instructors in the Academy, and they were the following:

Julian M. Sturtevant, from May 1827, to April, 1828. He afterwards was Professor in, and for many years the President of, Illinois College.

Flavel Bascom, from May, 1828, to October, 1829. He became a missionary and later a pastor in Illinois.

Alfred Newton, from October, 1829, to October, 1831. He was a tutor in Yale College, and was afterwards settled in Norwalk, Ohio.

John C. Hart, from October, 1831, to April, 1832, a teacher in the New Canaan Academy.

William B. Lewis, from October, 1832, to April, 1833. He was afterwards settled in the ministry at Providence, R. I., and in Brooklyn, N. Y.

Ebenezer A. Johnson, from May, 1833, to May, 1834. Became a tutor in Yale College, and for over forty-five years was a senior professor in New York University.

For thirty years or between 1835 and 1864, we find no recorded names of superintendents of the school, but Hezron L. Ayres, a citizen of New Canaan, is remembered by many now living, as having served in that capacity. He was a manufacturer of shoes in this place.

Henry B. Rogers was our Superintendent from 1864 until 1901, thus serving faithfully for a period of thirty-seven years. He was a manufacturer of men's clothing and occupied the building now owned by Mr. Ferrera.

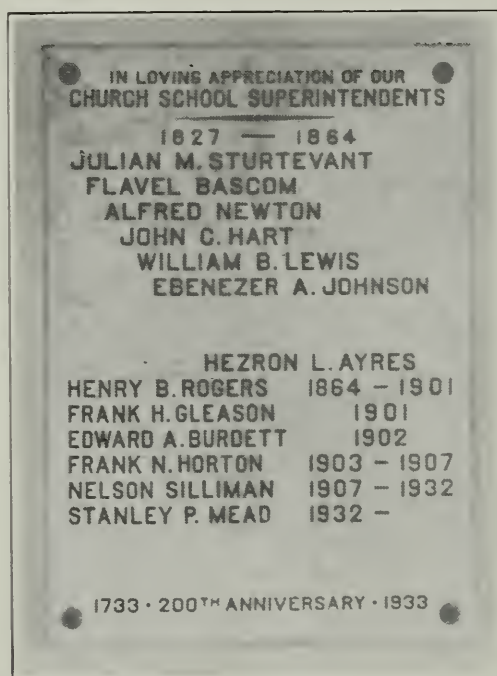
Frank H. Gleason was the next superintendent. He was a traveling salesman for the firm of H. B. Rogers. He now resides in Texas.

Edward A. Burdett succeeded him. He conducted for many years a dry goods store in New Canaan, and is now living in Stamford, Conn.

Frank N. Horton served from January, 1903, to January, 1907. He was for many years employed in the U. S. Customs House, Port of New York.

Nelson Silliman, from January, 1907, to April, 1932. He was a lineal descendent of Rev. Robert Silliman, the second pastor of this church. For twenty-five years he served as superintendent until his death in 1932. He was a member of the firm of Silliman Hardware Co., now occupying the building at the corner of Main and Forest Streets.

Stanley P. Mead, from April, 1932 to the present time. He is a member of the law firm of Mead & Mead, of Stamford, Conn., and is now a representative from this town in the State legislature.





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## COMMUNITY SUNDAY, JULY 9, 1933

*Service Honoring the Pastors and Members of other New Canaan Churches,  
William E. Piper, presiding.*

*Prelude—"Canzonetta"*

Armstrong

*Processional Hymn*—565, "Soldiers of Christ, Arise" (words by Charles Wesley)

*Invocation*—Rev. Michael Roy Barton, St. Mark's Church

*The Scripture Lesson*—Rev. E. Foster Piper, the Methodist Episcopal Church

*Hymn*—781 "For All the Saints Who From Their Labors Rest" (words by  
Bishop William Walsham How)

*Introductory Statement and Welcome*

*Brief Talks*—(In order of historical priority)

For St. Mark's Church, by Rev. Mr. Barton.

For the Methodist Episcopal Church, by Mr. Clifford Hall.

For Talmadge Hill Union Chapel, by Rev. Edgar Merrill Brown.

For St. Aloysius' Church, by Mr. Edward Kelley.

For the African M. E. Church, Deaconess Cora Scott.  
(followed by a "Spiritual.")

(A special welcome is extended to the members of the Church of Christ,  
Scientist, who are present.)

*A "Census" of Descendants of Original Families Present.*

*Hymn*—526, "Jesus, the Very Thought of Thee" (words by Bernard of  
Clairvaux)

*Address*—"Tomorrow's World and the Churches' Task"—Rev. Henry Smith  
Leiper.

*Prayer*—(all uniting) "The General Thanksgiving." (See inside cover of  
Hymnal.)

*Hymn*—"Rise up, O Men of God." (words by Dr. William P. Merrill)

*Prayer and Benediction*—Rev. Edgar Merrill Brown

*Postlude*—In C

Tours

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## FOR ST. MARK'S CHURCH

BY REV. MICHAEL ROY BARTON, ASSOCIATE RECTOR

I count it an honor to be asked to represent St. Mark's Church on this, the occasion of your two hundredth anniversary. My only regret is that it is not possible for the Rector, Mr. Adams to be present for he would know so much more of the history of the Church than I can possibly give you. As you know I have been here but a few months and in this short time I have not been able to delve into history or consult original sources. What I can say, therefore, will be necessarily somewhat sketchy.

I do feel however that the histories of the Congregational Church and the Episcopal Church in Connecticut and especially in Fairfield County are so inextricably bound together that the wonder is that we have been able to get along almost oblivious of the ties that have bound us in these last two hundred years.

Some days ago we saw re-enacted here in your beautiful pageant the scene of the choosing of the site for your Church on this hill. A few years after that scene—some time in the late seventeen thirties—there were enough members of the Old Church of England to gather themselves together and decide that they needed a burial ground of their own. They chose the spot you now know as Old Church Hill on West Road near Weed Street. They could not then build a Church but some years later a frame for a Church was constructed in Norwalk and remained there several years until it was finally brought out and erected in the Old Church Burying Ground in 1762.

As you know the thirties and forties were a time of stress in your Church as well as ours. It was the time of the Great Awakening, and for many Episcopalians a time of persecution. Those in Canaan were comparatively few in number—there were but twenty Ordained Ministers of the Church of England in Connecticut before the War of Independence and some fourteen after—but this little group here managed to get along with services by a Lay Reader and an occasional Minister to celebrate the Holy Communion until 1761 when the Society was strong enough to separate from Norwalk and become a parish.

In 1833 it was felt that a new Church was needed nearer the growing village and the present building was commenced. I believe the interior has been renovated and improved two or three times and the spire was added later but the Church which was finished and dedicated in 1834 is substantially

St. Mark's Church as it now stands. You see therefore that we also shall be celebrating an anniversary next year, not of the founding of the Parish but of the present building.

In those hundred years between 1733 and 1833 the Congregationalists and Episcopalians had gone through much together. No doubt some of you know that the Episcopal Church as a whole is celebrating this year an anniversary, the one hundred and fiftieth of the Consecration of the first American Bishop, Samuel Seabury. But for the Congregational Church we should not have had Bishop Seabury. In the Dark Days of 1722 at Yale, Samuel Seabury's father was a Licentiate of the Congregational Church. He left to be later Ordained by the Bishop of London, and it was his son, Samuel, who followed his father in the Ministry of the Old Church who later became the first Bishop of the Episcopal Church in America. So you see that we are indebted to you in great measure for our first Bishop.

When Mr. Clarke first told me that the hymn "For all the Saints Who From Their Labours Rest" had been selected as representing the Episcopal Church I thought that perhaps he might possess a somewhat piquant sense of humor, but when I glanced at the second line I knew that he was absolved. "Who Thee by faith before the whole world confessed." Surely those old members of both Churches "confessed the faith of Christ crucified" and they did indeed "suffer for the Truth's sake." Surely again today your prayer and ours is that third line, "Thy Name, O Jesus, be for ever blest, Allelujah, Allelujah." It is today both our hymn and yours.

## FOR THE METHODIST EPISCOPAL CHURCH

BY CLIFFORD W. HALL

It is my privilege as representative of the Methodist Episcopal Church of New Canaan to convey the heartiest greetings from our members to the members of your church, who are celebrating your two hundredth anniversary. It is in several respects very fitting that we rejoice together on this occasion. Your church was founded in June, 1733; whereas the first Methodist church was not dedicated until October, 1833. The Congregational church is, therefore, more fittingly the abode of the Blue Bloods, symbolic of aristocracy; while we have to be contented with Red Blood, characteristics of youth. Yet irrespective of color, we believe that the blood of Jesus cleanses from all sin.

There are several respects in which comparisons may be made. During the two hundred years of your history, only fourteen pastors have served your membership with an average ministry of fourteen years, whereas there have been forty-seven ministers appointed to the Methodist church with an average service



of about two years. Yours has been the better way for it has enabled your clergy to play a larger part in the religious, social and civic life of the community.

Even during the lifetime of many of us present today, changes have occurred in our churches. Not so many years ago you were publicly proclaiming Deacon So and So; we were greeting each other about the same time as Sister This and Brother That. Whenever our pastor announced that God is good, some of our devoted members shouted "Amen" or "Hallelujah." Gradually we are beginning to believe in the goodness of God and are slowly realizing that it is not necessary to get excited every time someone reminds us of it. Insignificant as these changes may seem, they indicate that the churches are serving a new era and are gradually keeping in step with a new social age.

Undoubtedly the closest bond between the two churches was fostered by the cause of temperance. On the evening of Sunday, January 14th, 1877, the Band of Hope was founded by the Congregational Church, at which meeting 135 people signed a pledge of total abstinence. For many years after that monthly meetings were held by the two churches and were usually well attended. With the repeal of the Eighteenth Amendment a similar work in a different form will be greatly needed to warn the youth of today of the evils of temperance.

No one present today will be living when the next hundredth anniversary is celebrated. Yet we all hope that the churches will grow into a closer union in order that the work of the Master's kingdom may be hastened. Let us labor well that the church of the future may reap the fruit of our efforts.

## FOR TALMADGE HILL CHAPEL

BY MRS. MARGARET C. MERRITT

Previous to the year 1870 religious services at Talmadge Hill were held at private houses and at the schoolhouse. The attendance, as a rule, was large and these places were found inadequate to accommodate the numbers who gathered at the meetings. The feeling that a proper place should be provided for these services, grew into a determination that resulted in a united effort in that direction. A small plot of ground, at the corner of what is now known as "Chapel Road" and City Road, practically in the center of the community, was given by Minot Kellogg for the building site, with the stipulation that, if at any time the building should cease to be used as a place of worship, the land should revert to Mr. Kellogg.

People contributed funds, labor, timber from the woods, and one man gave the use of his team of oxen. In the fall of 1870 the work began and the attractive little structure known as the Flat Ridge Hill Chapel, so called from the name of the hill leading from Old Stamford Road past the Chapel, completed. Besides Mr. Kellogg, others who were instrumental in the building

of the Chapel were Mrs. Laura Smith, Mr. and Mrs. Charles Burtis, Mrs. Martha Whitney, Mr. and Mrs. John W. Nichols, Mr. and Mrs. Justus Meade, Mr. and Mrs. Noah Weed, Mr. and Mrs. Thaddeus Hoyt and family, Mr. and Mrs. Theodore Merrill, Mr. and Mrs. Benjamin Selleck and family, Mr. and Mrs. I. N. Waterbury, Miss Mary Talmadge, Mr. and Mrs. Warren Sammis, Mr. and Mrs. Henry Davenport, Mr. and Mrs. Aaron Jelliff, and others whose names are not known to the writer.

A Sunday School was started with Mr. Minot Kellogg, Superintendent. Later Theodore Merrill became Superintendent and the Sunday School continued to prosper for a long time. Elijah Bartram served as librarian of the Sunday School. During this period prayer meetings and revival services were held; then came a time when the Sunday School was disbanded and the Chapel closed. Later it was opened for evening services by Mr. Merrill, but some years later, through ill health, Mr. Merrill was obliged to cease his labors. A Christian Endeavor Society was formed and meetings held regularly; finally this organization discontinued its services and once more the Chapel was closed. It was then that Mr. Clarence M. Sammis, a present Trustee of the Chapel, petitioned Mr. Kellogg that he be given the keys to the Chapel and that it be opened for services. Mr. Kellogg asked Mr. Sammis if he were given the keys if the Chapel would be kept open, and Mr. Sammis replied that it should never be closed. Mr. Sammis was given the keys and, although at the beginning at times he found but one or two at the Chapel besides himself, he kept his word.

A Sunday School was finally started and Mr. Frank Shutes, who was then living at Talmadge Hill, became Superintendent. Mr. Thomas Rae, father of Thomas and James Rae, present residents of Talmadge Hill, followed Mr. Shutes as Superintendent. It was in 1904 that Mr. D. S. Bennet, of New York City, bought a house on the City Road for a Summer residence and he at once interested himself in the Chapel. Later he succeeded Mr. Rae as Superintendent with Judge Floyd B. Bartram, then a young law student, as Associate Superintendent. Next he interested a number of men in the place with himself to pay a minister for preaching services each Sunday afternoon, the pastors of the Congregational and Methodist Churches of New Canaan supplying the pulpit on alternate Sundays. About five years later the Rev. J. Howard Hoyt, of the Congregational Church, began preaching at the Pound Ridge Church on Sunday afternoons, and the pastor of the Methodist Church only supplied the pulpit of the Chapel at Talmadge Hill.

Many things have been accomplished in the past twenty years. The discomfort during the Winter months from a room poorly heated by stove was overcome by excavating for a furnace room under the Chapel and installing a large furnace.

In January, 1925, after a brief illness, Mr. Bennet passed away. Miss Mary A. Nichols, Associate Superintendent, became Superintendent, and in

August of that year she, too, passed away. A sister, Mrs. Margaret C. Merritt, succeeded Miss Nichols as Superintendent and has served up to the present time, with Mrs. Chester T. Jones, Associate Superintendent.

Three years ago this fall a friend of the Chapel gave a \$1,000 for the enlarging of the Sunday School room, which was then enlarged to double its original size. The present Pastor is the Rev. Edgar Merrill Brown. Under his pastorate the Chapel is growing in interest and attendance. There is a church membership of nearly fifty and a Sunday School of fifty with pupils and teachers.

A Church Club known as the Mary A. Nichols Club, now in its seventh year, meets once a month, and is accomplishing much and contributing largely to the work. With the contribution of \$25 from a friend it has just paid for beautifully redecorating the interior of the Chapel. It has also sponsored a \$1 Endowment Fund, which now amounts to more than \$250. A substantial library, largely the gift of Miss Amanda P. Weed and sisters, belongs to the Sunday School, to which generous gifts of books have been added by Mrs. E. A. Burdett and Mrs. John Sterling. Two gifts within the past month have been a fine new bulletin board at the entrance door, placed there by Mr. Clarence M. Sammis, and two new flags, a United States flag and a Church flag, the gift of Mrs. Clarence DeForest, Jr.

In closing this history, it might not be out of place at this time to thank anew the various members of the Congregational Church who have and are by their contributions helping the Chapel to grow into a larger and better history.

## FOR ST. ALOYSIUS' CHURCH

MR. EDWARD KELLEY

The Catholics of New Canaan were afforded religious care by the priests from St. Mary's Church in Norwalk. Divine service was first held in the home of Cornelius Burns in Locust Street sometime in the "fifties," later in the Old Town House on Church Hill just west of St. Mark's Church, then for some time in St. John's Hall in Main Street which stood where Scofield's furniture store now stands.

In 1862 Captain Ogden, who then lived in the house on Main Street which is now known as the Cottage on the Town Hall property, donated land on Forest Street for a Church. Father Smith, pastor of St. Mary's in Norwalk, erected the first church on this site. It remained a mission of St. Mary's until 1896.

The first resident pastor of St. Aloysius Parish was Rev. John McMahon, who was appointed in May, 1896. After building the rectory he retired in September, 1896, and was succeeded in October of that year by Rev. Thomas J. Kelley, who remained with us until September, 1898.



Father Kelley's successor was the Rev. P. J. Byrne, who was appointed pastor of our church in September, 1898, and served four years to September, 1902. Our religious needs were attended to for eight weeks by Rev. J. G. Murray who is now Archbishop of St. Paul. In November, 1902, the Rev. Patrick McGivney came to us and remained for a year when he was called to a much larger parish. The Rev. P. J. O'Leary was appointed successor to Father McGivney in 1903 and remained with us until 1914. It was under his management that the ground for the new church on South Avenue was acquired.

The Rev. John H. Stapleton succeeded Father O'Leary in 1914. He began work on the new Church and rectory in 1916. The corner stone of the new Church was laid June 25th of that year. On April 14, 1917, before Church or house was completed, Father Stapleton died. He was much loved and deeply mourned by his flock.

The Rev. John F. Moore, for many years a professor at St. Thomas Seminary, came to St. Aloysius in April, 1917. He completed the work which was unfinished at the death of Father Stapleton. The Church was dedicated July 15, 1917. Father Moore, from the opening of his pastorate, received the enthusiastic cooperation of the congregation of St. Aloysius Parish. Father Moore loved New Canaan and New Canaan loved him. We were very sorry to lose him, but we were compensated somewhat by the fact that he was appointed to a fine large parish, the Sacred Heart in Bridgeport, in November, 1928.

The Rev. Pliny F. Cooney was named successor to Father Moore in November, 1928. He died shortly after coming to New Canaan, on January 2, 1929.

The Reverend W. J. Fox was appointed to St. Aloysius in January, 1929. Father Fox is a quiet, steady worker. He grows on us as he goes along and we hope he will be left with us and spared to us for many years to come.

## FOR THE AFRICAN METHODIST EPISCOPAL CHURCH

BY MRS. CORA SCOTT

New Canaan A. M. E. Mission was organized June 30, 1922, by Rev. E. W. Thompson with seven members, at the residence of Mrs. Lena Davis on Seminary Street. In May, 1923, the Mission was received into the New England Conference of the African Methodist Episcopal Church, by Bishop W. H. Heard. In 1926 Cora Scott and Mary Canter were appointed by the Bishop as Evangelists in charge. For eight years we worshipped in Raymond Hall without payment of rent, through the kindness of the Raymond Estate of the Congregational Church, and this enabled us to save our little mite, with which we later purchased a lot on Baldwin Avenue, 72x140 feet, for \$1,400. After paying off this debt, then being incorporated as Bethel A. M. E. Church, we began to struggle for

a little church edifice. We drew a note for \$2,500 from the New Canaan Savings Bank, through the recommendation of Mrs. M. R. Breuchaud, Mr. George Yuengling, Mr. J. D. Higgins and Mr. John Brotherhood. This was signed by Mr. Higgins and Mr. Brotherhood, the sum of \$250 to be payable annually at a rate of six per cent.

On March 1, 1931, ground was broken for a church edifice by the First Selectman, Mr. George T. Smith, and Selectman George R. Stevens. A short service was then conducted by Rev. I. A. McCoy of Stamford, Connecticut. April 13th of that year witnessed the laying of the corner stone by Rev. E. W. Coit of the New York Conference. On May 3rd the Church was completed for services, which were conducted by Rev. S. P. Perry, Presiding Elder of the New England Conference. The building costs were \$4,500.

We have met all payments on mortgage and reduced the mortgage to \$1,875. We have now 41 members all working for the great Cause. They and the cooperation of our white friends who have given us freely of their time and interest and money have made the fulfillment of this undertaking possible.

Signed: Cora Scott and Mary Canter, Evangelists.

PHILIP D. NELSON, Church Clerk.

## THE GUEST CHURCHES OF COMMUNITY SUNDAY

*"These all . . . . . confessed that they were strangers and pilgrims on the earth . . . . . They looked for a city which hath foundations whose builder and maker is God." Hebrews XI 10, 13.*

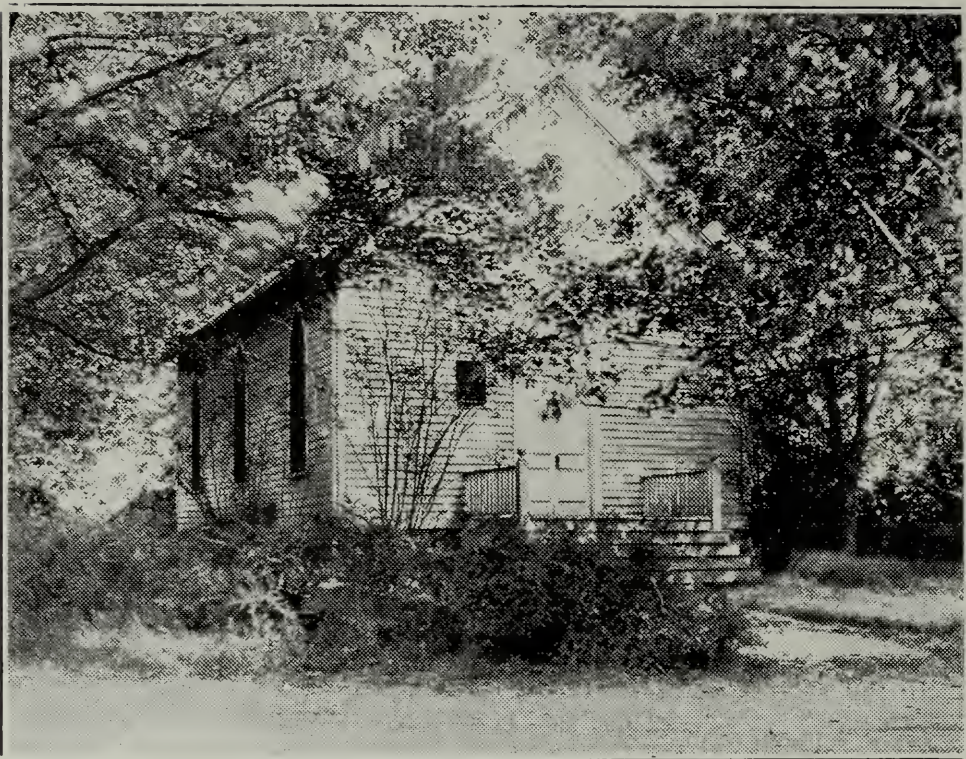


### THE METHODIST EPISCOPAL CHURCH AND PARSONAGE

Corner of South Main and Church Streets. Erected in 1853, it replaced the first church which was built in 1833 on land acquired from John Hanford, a descendant of Rev. Thomas Hanford the first minister in Norwalk, 1655. The first building was moved to its present site opposite the Birdsall House and became the Town Hall. See page 218.

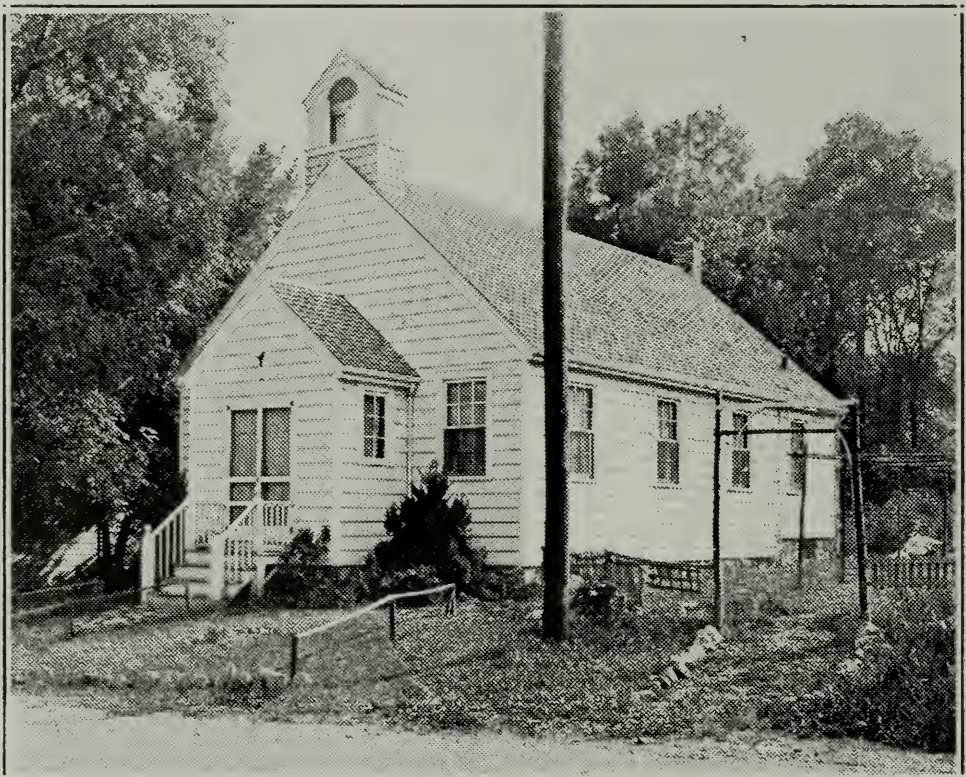
(NOTE:—The picture of St. Mark's Church appears on page 240 illustrating the Historical Address delivered by the Rt. Rev. Stephen E. Keeler, May 13, 1934).





### THE TALMADGE HILL CHAPEL

Corner of Talmadge and Chapel Hill Roads. Erected 1870 on land given by Minot Kellogg, descendant of Samuel Kellogg.



### THE AFRICAN METHODIST EPISCOPAL CHURCH

Baldwin Avenue.—See page 105.





ST. ALOYSIUS'  
ROMAN CATHOLIC  
CHURCH

(above)

Corner of South Avenue  
and Maple Street.  
Erected 1916.



Old Catholic Church,  
now converted into a  
residence at 96 Forest  
Street was built in 1862.

See page 104.







From a Sketch by Walter Bradnee Kirby.

## THE CHRISTIAN SCIENCE SOCIETY

Has its church edifice at the corner of Railroad Avenue and Park Street. The Society is a branch of The First Church of Christ, Scientist in Boston, Massachusetts. This building was erected in 1927 by Mrs. Mary Whittredge Katzenbach for an interior decoration studio. It was acquired by the Christian Science Society in 1934 and has been converted to suit their needs as a church. The Society was founded in New Canaan in about 1922 and as a small group met at members' houses in much the same way as the other denominations did in their early years. The Society first held services in the Playhouse Building—and after about two years moved to the Advertiser Building to have more ample quarters, and recently to the new site for the same reason. It is interesting to note that the land on which this church stands was owned in 1736 by Rev.

John Eells, the first Congregational minister in Canaan Parish.



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## MISS CAROLINE SILLIMAN

*A service commemorating her twenty-five years of missionary work in the Near East was held Sunday, September 3rd before the communion service.*



SIX men brought up in this church have in past years entered the Christian ministry. Our one missionary, Miss Caroline Silliman, is not of the past, but very much of the present. She has been since 1932 the principal of the American High School for Girls, under the American Board, at Aleppo, Syria.

The daughter of Joseph Fitch Silliman, long the Clerk of the church, and his wife, Caroline Hoyt, Miss Silliman was born in the old homestead (now the Houston house) on Oenoke Avenue. She went to the New Canaan Institute, and later to the State Normal School in New Britain. She taught for several years in the Model School, New Britain, and then in the New Canaan Grammar School.

On Sunday, September 13, 1908, she was commissioned by the American Board of Commissioners for Foreign Missions at a service in the church, and sailed for Van, Turkey immediately after. Her work was with Armenian children, at first, and she later started the kindergarten for Turkish children. She returned on furlough in 1915, and during the war she remained at home and taught in the Grammar School and the Community School. In 1920 she sailed again, this time for Russia, under the Near East Relief, being stationed at Laninagin, Causacus. After a brief return home, she went back to this reconstruction work for Armenian war victims (children). In 1927 she went around the world, and later entered again the American Board service (in 1928) at Aleppo. The school of which she is now principal is the only one in North Syria offering high school Protestant education to girls.

### THE CHURCH HYMN.

Words by Henry W. Saxe 1926.

Berrian R. Shutes, 1926.

1. We sing Thy praise, Almighty Lord, Thy goodness we ac-claim;

Our voices raise with one ac-cord, to bless Thy ho-ly name.

Thy church, thrice set upon the hill,  
A beacon light appears,  
Its rays undimmed, 'tis shining still,  
Through twice a hundred years.

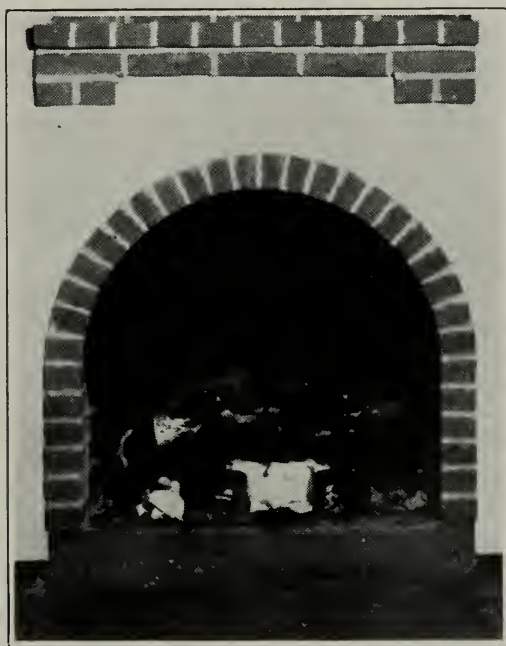
Mid days of joy, in times of stress,  
Unchanging it has stood;  
The memory of thy saints to bless,  
And bind our souls to God.

From morning until evening star,  
From darkness e'en till dawn,  
Our God has led us safe thus far,  
And He will lead us on.

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## CHURCH YOUTH DAY

On Church Youth Day, September 10, various young people participated in the Sunday morning program. Elizabeth Piper and Ernest Urban, who had attended a special training conference for young people held on the campus of the State College at Storrs, spoke briefly on their understanding of the church's obligation to its younger members, and of the loyalty which they should feel toward the church. Richard Weil, treasurer of the young people's organization, presented as an anniversary gift from the young people to the church a sum of money for the completion of the fireplace in the new club room. The following is quoted from his presentation:



THE COUNCIL FIRE WAS LIT WITH SPECIAL DEDICATION SERVICES AT A MEETING OF THE YOUNG PEOPLE'S FELLOWSHIP EARLY IN THE WINTER.

"We hope that its glow will symbolize the loyalty of the young people of the church, not only in this generation but in the years to come as well. We should like to have this known as The Council Fire, in recognition of the important decisions that will be made in its light. We hope that in all references to this meeting place it will be designated as The Council Fire."



## ECHOES OF THE YOUTH CONFERENCE

ERNEST URBAN

My talk on the call to youth might better be called "Echoes of the Conference" as I will incorporate some of the most worthwhile thoughts that I brought back from the conference at Storrs.

At the conference we signed up for various discussion groups, and of the three I signed up for "Young People's Leadership" as the most pertinent to the subject I am speaking on.

In our church we have several Sunday School classes, A Young People's Federation, and a Boy's Christian Forum. I will now outline the failings and the suggested remedies for these groups.

In the Sunday School the classes are not organized to provide training in leadership, therefore the class programs should include service activities to provide for all around development of their members.

In the Boy's Christian Forum, which is a group of young men of high school age, there is a lack of a definite plan for the outlet of its energies, and for the expression of the religious ideas and ideals of its members.

In our Young People's Federation for the last two years or so there has been shown a lack of support and essential enthusiasm. This must be remedied so that this fine organization should regain the same or greater vitality of the Federation of about four years ago. One of our faults that I have been shown is our gradual shrinking away from the normal Christian activities of an active young people's church group. Too much stress has been put on the social end of our activities.

The things that are lacking are: first; an honest-to-goodness leader for our young people who has the necessary "push" for our group and who can devote a reasonable amount of his time to our young people. Second: a well formulated and well planned program for the religious and social course to be followed by the group throughout the year or half.

Our leaders are recommending that certain principles should guide our young people's work such as:

1. That the ideal of and for every young man and young woman is Jesus' way of life.
2. That young people take responsibilities in all our church activities with the zest of the millions of Christians who have gone before them.

Suggestions concerning these things I have discussed have already been submitted to Mr. Clarke, the deacons, executive committee, goals committee, and other members of the congregation by the "Youth and the Church Committee" of which I am a member. Many of these suggestions have as their instigation the findings of the "Young People's Leadership Group" from Storrs.

So far all I have spoken of is suggestions, which seems to put the brunt of the burden on the church, but actually the real work lies with the young people themselves. These suggestions that I have spoken of are not vain and untried theories, but actual realities bearing fruit in many other young people's groups in other churches. Therefore I say in speaking for the young people of this church that what has been done by other young people can certainly be done by our young people, and now in closing I will say that we can and we will do our part in making the proposed young people's program a pronounced success.

## YOUTH ANSWERS THE CALL

BY ELIZABETH PIPER

Most of us have already heard the call. The Youths that attended the Storr's Conference this year and years gone by heard, and are trying to answer it. We, the Young People in this Church, have heard the call and are planning ways in which to meet its challenge. This service today is to show the progress which we have made toward this goal.

Committees were formed this summer in honor of this Church's 200th Anniversary. One of them was a committee on Youth in the Church. We have planned a supper with Porter Bower who is Superintendent of Young People's work of the Connecticut council of Churches as our speaker. This is for the purpose of getting together and talking over the plans for this winter that the committee has made.

We have already started the reorganization of the Young People's Department in the Sunday School. Now the Young People will have their own opening service in the morning separate from the Junior and Primary departments as well as in the evening. In this way we hope to show our ability as leaders or as faithful followers for we can not all be leaders.

All we have done, are doing and hope to do points toward the teachings of Christ. The plans we have made and are making are not for the purpose to find new ways to entertain ourselves but are for the purpose of trying to follow Him more closely.

In the book of Luke we are told that "Jesus increased in wisdom and stature, and in favor with God and man." This ideal of growth is ours.

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## CIVIC SUNDAY

*The following papers were read at the services honoring the Civic leaders and organizations of New Canaan, October 22, at 4 o'clock. The program was arranged by Deacon William Urban and Isaac R. Nesbitt.*

### THE COURT, POLICE AND FIRE DEPARTMENTS

BY ARCHIBALD E. STEVENSON

I have been asked to speak today on behalf of the Town Court, the Police and the Firemen of New Canaan. It is a welcome privilege to describe their problems and note their achievements, though I have no official connection with these departments of public service and no authority to represent them at this meeting.

It is especially fitting that these subjects should be given a place in the program of this celebration, for this church for so many years was an integral part of and the controlling factor in the civil government of the community. Indeed New Canaan traces its origin directly to the New Haven Colony where the free planters under the leadership of John Davenport established a theocracy under which the rules of conduct found in the Word of God served as the code of civil laws.

With the merger of New Haven and the River Towns under the Connecticut Charter of 1662 the Church still remained a State establishment but it surrendered a greater part of its executive, legislative and judicial functions to the civil magistrates. Nevertheless it long continued the controlling influence in the community.

But changing times have brought changes in responsibility. The church is no longer charged with the duty of maintaining public order or enforcing a code of moral conduct. These matters are entrusted to the various agencies of civil government.

The complexities of modern life, the weakening of old loyalties, the abandonment of long established standards of ethics, the revolt against restrictions of every kind—these things have raised new problems in the administration of government whose solutions have not yet been found. Indeed the rising tide of crimes of violence in this country is so threatening that it is our duty to take an inventory of the measures and methods we have adopted to deal with these matters. We should seek the causes of the failure of public authority to fulfill its functions. If we can find these causes we may then be able to propose a practical remedy for them.



In our State today we have set up elaborate governmental machinery for the protection of persons and property and for law enforcement. In the towns and cities we have constables and municipal police; in the counties, sheriffs and their deputies; in the State, State police and for graver domestic disturbances, the organized militia. These constitute the front line of defense for public order. Behind these we have a system of courts of varying jurisdiction to administer justice and mete out punishment where it is deserved. Beyond the courts is an equally elaborate system of penal reform and medical institutions to deal with the maladjusted. Nor should we neglect to mention the vast number of public and private agencies whose object is either directly or indirectly to work for public order and decency.

Here is machinery, which at first sight would seem out of all proportion to the small number of people who are disposed to follow a life of crime. Yet the records of criminal statistics show that the more elaborate our means of protection and the more "scientifically" they are administered the less effective they seem to become.

The problem of dealing with the delinquent or maladjusted seems to divide itself logically into three distinct categories—namely, the prevention of crime, the protection of life and property, and lastly the reformation and rehabilitation of the delinquent.

The first of these problems must be solved by parents with the aid of the schools, churches and other social agencies. The second—by the police, the courts and penal institutions. The last can only be solved by the churches and social agencies and in some instances by medical or surgical treatment.

All these agencies exist and are amply supported by public and private funds. Why then are the results so far from satisfactory? In the brief time allotted to this subject this afternoon, I can only suggest certain reasons which may enlist your thoughtful consideration.

The great tendency of our times is to do things collectively. Too many parents look to the schools to build the character of their children. Too many in the church seek to change the social order as a means of changing the character of parents. Preoccupation with legislative reform, child psychology, recreational facilities and other equally meritorious considerations have obscured the idea that discipline and the cultivation of self-control are the first essentials in the training of good citizenship.

The failure of our police and courts to give adequate protection to life and property is not due primarily to corrupt political influence, though in too many places this is a disturbing factor. I am convinced that the reason will be found in the attitude with which the problem is approached by the police, the courts and administrations of penal institutions. The popular revolt against the brutality with which criminals had long been treated has carried the administration of justice to an opposite extreme. The protective agencies of

government concern themselves too much with the effect of what they do upon the criminal rather than how they can most effectively protect life and property.

In my opinion a marked improvement in public order would be observed if the attempt to prevent the making of criminals and their reformation were left to the special agencies designed for these objects and the police, courts and penal institutions confined themselves to the equally important task of insuring the adequate protection of life and property.

These are of course general observations. They are in certain measure applicable to our local problem. We cannot flatter ourselves that our treatment of these matters in New Canaan does not in some measure contribute toward the unsatisfactory results so generally observed throughout the United States.

We have been particularly negligent in failing to provide adequate supervision over and aid to those unfortunates who have paid the price for their delinquencies and return to take their places in the life of the community.

In spite of these critical observations I would be unjust to our local police force if I did not make it clear that we have burdened them with a very difficult and often trying task. They deserve the wholehearted support and encouragement of every citizen.

Nor would I be just in any discussion of the town's protective agencies if I did not pay a tribute to those volunteers who respond to the cry of fire. Our fire company has a splendid record for efficient service. Its prompt response in case of need has added greatly to the sense of security which all of us enjoy. The police and firemen are on the firing line of public service. They have earned our thanks.

Although this church is no longer an arm of the state it still fulfills a great public function. It is to be congratulated on its long and useful service to this community. It can be of still greater service if its members give more thorough study to the subjects under discussion today.

(NOTE—The Fire Department is a volunteer organization founded December 8, 1881. It was maintained by dues and private support until 1890 when the newly formed borough government made the first fire appropriation of \$100. This has been continued to the present day and about \$2,600 is appropriated annually but it is still a private volunteer company.

The Police Department started with the night watchman employed by the Borough in 1889 who was financed by weekly subscriptions from the merchants, \$12.00 per week met the expenses. It now has 7 full time officers and several part time men with an annual appropriation of \$17,800.

The Town Court supplanted the old Justices of the Peace in July 1, 1927. The Judge is appointed by the Governor.

## THE WELFARE DEPARTMENT

BY MISS VIOLET BABCOCK, SOCIAL WORKER

A history of "Poor Relief" (as it used to be called) in New Canaan should contain a great deal more information than I have been able to collect for you in this short time. It is in miniature the history of Poor Relief in all of New England, whose towns were made up of a homogeneous population which considered anyone not a part of the earliest settlement as a "foreigner" or outsider. There was actually a person appointed as a "preventer and mover on" whose duties consisted in keeping the settlement free from outsiders without proper recommendations. This early provinciality of attitude has resulted in a system of settlement laws which are more extreme in New England than anywhere else, and which, whatever may have been their value in pioneer days, are causing a great deal of difficulty in administering relief today.

That the problem of "the poor" was with New Canaan in its earliest days, a cursory perusal of the old records clearly show. A few extracts picked out at random indicate that many of the same methods of handling the problem were used then as now.

The first Town Meeting was held on June 29, 1801 when the inhabitants numbered 1,500. Some of the earliest records show that some men, poorer than others were allowed to let their cattle and pigs graze on the common land without payment of fee.

On December 5, 1803, the Town of New Canaan bought supplies for the "comfort of Raymond and his wife."

On December 16, 1805, it was voted to build a home for Molly Hayes on her land and take a deed from her of the lands and the house.

On December 12, 1815 it was voted that the first selectman of the Town be allowed and paid a reasonable compensation for providing for and taking care of the Town's poor. On the same day, the Town, by vote, directed the Selectmen "not to tolerate or suffer foreigners to reside in this Town who they believe, will become chargeable to this Town if suffered to so reside." Apparently a man with such a New England name as "Darius Holden" was considered a "foreigner" for an exception was made in his case and he was to be "tolerated for one month—then to be removed."

The selectmen were authorized, in January of 1817 to cause John Crawford to be "removed from the home where he now lives to a house to be provided for him." This must have been the first "better housing program" in New Canaan.

The first record of medical care is in October 1824 when Dr. Joseph Silliman was paid for visiting Henry Jones in his last sickness. What a precedent this established and how our responsibilities have grown from care in the last illness to preventive medicine—vaccination, inoculation, tonsillectomies,



etc. These we now consider a public duty, not only to the benefit of the ill but for the benefit of the whole population which, like the human body, always suffers when any part of it is damaged.

It was further voted in October, 1824 that "Tom Pennoyer be allowed 10 shillings per week for the first four weeks of keeping and boarding Selleck Scofield in his last sickness and 12 shillings for the four last weeks of the same."

In 1832 it was voted that "we will appoint an agent to consult with the neighboring towns relative to building a Poor and Work House."

However, in spite of the fact that the early Town Fathers took some steps toward the care of the poor, the majority of the work was done in those days by neighbors and the church. The church records have unfortunately been lost, but the history of New Canaan (by Charlotte Chase Fairley) now being published tells a charming story of the true Social Work of those times.

Uncle Benjamin and Aunt Dorcas St. John were noted for their good works. "When they heard of a case of illness in the town, they would set forth with a large willow basket full of provisions, both riding the same old horse. When Benjamin's brother Mead, the wealthy merchant of Mobile died and left Uncle Benjamin \$50,000, the only difference remarked was that they carried larger baskets and went oftener to visit the sick and the poor." Such a relief expedition must have been a sight worth seeing and we smile when we read that Uncle Benjamin did not let his right hand know what his left was doing for such direct and picturesque methods of charity could scarcely have gone unnoticed.

The difference between charity of former times and Social Work of today is that formerly a good deal of emphasis was placed upon families being "worthy or unworthy." Now, although we are interested in their potentialities as good citizens, we do not use the yardstick of "worthy or unworthy," as a basis of giving relief. We recognize that food and shelter are basic needs of humanity and that we cannot expect to meet other more subtle needs until these are provided.

The simple procedure of taking baskets of food and medicinal herbs to the poor was suited to a simple social structure. Today, the Social Worker must be far more skilled to meet the complicated social problems which have developed. The Social Worker must, therefore, not only be able to handle large sums of money economically for the Town, but also be teacher, friend and guide to those who need her in their own efforts to develop their personalities and abilities into a socially useful life.

NOTE—The care of their own needy by New Canaan organizations was combined under a representative committee at Christmas, 1932, when baskets were packed and dispensed from the Town Hall, the funds being raised privately. Miss Babcock, had come to New Canaan that month at the instigation of a

committee formed under the Visiting Nurse Association which had served in a voluntary capacity in relief work during the previous year. In June, 1933, the Charity Board was established in New Canaan and in the fall the Town authorized the hiring of Miss Babcock as Social Worker, her salary to be paid from the relief appropriation of that year. Owing to the current depression which resulted in large relief expenditures and distribution of federal aid funds, such an appointment was timely. A summary of the relief expenditures in New Canaan for the fiscal year ending August 31, 1933 follows:

Work relief . . . . .	\$25,000.00
Medical care and hospitals . . . . .	5,850.00
Nursing . . . . .	2,000.00
Food . . . . .	17,000.00
Rent . . . . .	11,000.00
Clothing . . . . .	1,500.00
Fuel . . . . .	1,225.00
Miscellaneous . . . . .	2,500.00

## THE BOROUGH, 1889-1933

BY STEPHEN B. HOYT

Five minutes is rather a meager allotment of time in which to present any adequate historical sketch of the Borough of New Canaan. Although it has but just passed the zenith of its four score years and ten, its pathway in retrospect, is marked with many interesting events which form an illuminating story of vision, courage, and attainment. We shall try to mention some of the more outstanding of these, and to show the orderly progressiveness they represent.

Fifty years ago New Canaan was far more primitive than most people today realize. Even those of us who lived then find it difficult to recall that there were less than a half dozen bath tubs in town and not many more furnaces. It requires something of an effort for us to recognize in the setting of such a motion picture as David Harum, the living conditions of our own early days in this town. To describe the rural simplicity that existed here when the Borough was formed would be only repeating a story that has already been told from this rostrum during the past few months.

We have experienced a great change in every activity of our community life and largely because of changing conditions over which we had no control and but little influence. That progress, marching steadily on from the great centers of its origin should eventually include us, was inevitable. Far sighted souls catching its spirit with characteristic American faith and courage,

pioneered the initial steps that led out of a passing age into the future which we, of today know as the present.

Here in New Canaan in 1888, it was obvious that a division of interests must be recognized in any plan designed to lead this rural community into its new field. Lighted streets, sidewalks, sanitation, police protection, etc., would cost money and that meant more taxes. The farms would derive but little benefit from these conveniences, and therefore could not be expected to pay for them. So it was necessary to draw a line where the benefits ceased and to create and maintain them at the expense of those who benefited. No experimentation as to method was necessary, for other towns in Connecticut had found the answer by the setting aside of their more thickly settled centers into a borough to be separately governed and taxed. All that was required was a charter from the legislature. Such a plan was advocated here, and, led by a progressive group, was agitated for several years.

Let no one suppose that it was a simple matter to secure the necessary popular approval—on the contrary, it met vigorous opposition and required long tiresome work on the part of its proponents. It is fitting that we set down their names here today—these men of New Canaan in the year 1888-9, who crystallized a movement toward the better days which we, of 1933 enjoy. And let us head the list with young Lewis B. Sutton, the first clerk, in whose hand is written the record of the election of June 17, 1889 as follows;

“Warden, W. G. Brownson, M.D. Burgesses, G. F. Lockwood, H. B. Rogers, C. W. Hodges, J. W. Burtis, C. T. Raymond, John Greenwald. Clerk, L. B. Sutton. Treasurer, F. L. Comstock. Sheriff, W. H. Barrett. Assessors, F. A. Brown, C. E. Brinckerhoff, F. E. Weed. Auditors, B. F. Hoyt, L. M. Monroe, Sr.”

One is strongly tempted to indulge in personal recollection of these men, but brevity permits us only to say that it would be difficult to recall a more representative group of able, public spirited citizens who always enjoyed the confidence of the community.

They met the day after election, took the oath of office and started what might be termed

#### THE STREET LAMP, SIDEWALK, AND NUISANCE ERA

Their first act dealt with illumination. They appointed a committee to secure estimates on street lamps and posts and setting of same. Then they took up the question of sanitation and considered a complaint of an open drain discharging into Main Street at East Avenue. In October 1889 it was necessary to pass a measure to restrain a certain respected citizen from pasturing his cow in the Borough streets. These early attempts to regulate private privilege met with stubborn resistance which was an interesting example of how un-



prepared we were for the "invasion of our rights." Many meetings and numerous letters, petitions, etc., transpired to settle these points which are now controlled by regularly accepted ordinances.

Next they turned their attention to sidewalks and it is interesting to note the conservative approach to this most serious question, involving very debatable needs, but inevitable and burdensome expense. A night watchman was hired at \$12.00 per week and for the first time, the volunteer fire company recognized by an appropriation of public funds—\$100.00 for new hose.

So the first year saw a beginning in the fields of health, police and fire protection, street lighting, and sidewalks, and having profited by their experience in dealing with individual cases, they adopted uniform by-laws for future guidance.

They borrowed \$800.00 to start with and in February, 1890, called a special meeting to lay a tax. The budget system had not come into common use at that time, and no estimate of expected cost appears on their records, but a three mill tax was laid—the first Borough tax, which netted about \$2,800.00.

Their concern for public safety is expressed in a measure threatening to condemn Raymond's Hall, which was the second floor of the old wooden building that stood where the present Raymond block now stands. For years it had caused great anxiety, and many a timid soul had sat in perspiring terror through a crowded "getherin'" there. While such a matter would be routine today, it must be remembered that fifty years ago people regarded it as interference with private privilege. But this trying experience of becoming adjusted to new ideas was made less difficult because of the patient, considerate attitude of the first Borough Board led by "Old Dr. Brownson," the village doctor, whose gentle manner and soothing hand had, for years, eased both physical and mental anguish in every home in New Canaan. No evidence of being "puffed up by some brief authority" resides in this paragraph from his first report in May, 1890 dealing with the sidewalk problem;

"Your board fully realize that in many of these localities property holders feel poorly able to incur at present, the necessary expense, and feel some hesitation about issuing peremptory orders which might prove too heavy burdens upon some of our citizens. For let it be remembered that we have no desire to be the dictators, but simply the servants of the people. While many of us would gladly be taxed ten times the present amount if it could be judiciously and economically expended on beautifying and improving the appearance of our Borough, we feel bound to have regard for those who are doing the best they can and desire no change."

We pass rapidly over the next few years in which the personnel of the Borough Board changed but slightly, indicating the confidence of the citizens in their non partisan officials. The sidewalk question was the main stumbling

block for several years, but with cooperation in most cases, and a firm stand where necessary, the center was eventually brought out of the mud.

Lanterns no longer flickered along the streets for the street lamps gave fair illumination.

In 1891 an ordinance was adopted requiring snow to be cleaned from walks within twenty-four hours and how people howled at this autocratic order of things.

Having brought about a system of walks, and provided for their condition, they gave their attention to replacing the old method of fording the streets by building crosswalks and employing a man to keep them clean. People who had sniffed at the idea of street lamps as a needless extravagance, now began to petition the board for a lamp to be located at their particular corner.

Poison ivy growing on the stone wall at the corner of Maple and South Avenue came in for attention and the owner told he must remove it.

The fire company's allowance was increased to \$150.00 and "Central Park," the little circle enclosing an elm tree under where the present traffic light hangs at Main and East Avenue was put in orderly condition and the laborers' charge of sixty-five cents ordered paid.

Taxes remained at the same rate but they managed to stretch their funds to have a survey of the streets made. Nuisances were eradicated from time to time until the people eventually became adjusted to the principle of the greatest good for the greatest number no matter whom it pinched.

They made the first effort in behalf of trees as is evidenced by the following from the annual report of Warden G. F. Lockwood in 1892;

"Too many of our residents have but meagre appreciation of the value and necessity of shade trees in a rural town and will seemingly and without reason or sentiment, ruthlessly destroy the growth and beauty of some thirty or forty years in about as many minutes thereby causing an injury to the attractiveness of our Borough streets from which it will take many weary years to recover. Cutting and trimming our shade trees should be done only under the supervision of the board with the utmost care and deliberation."

In 1893 taxes increased to four mills and the question of demanding its share of road money from the Town arose. Up to this time street lighting had been the largest item of expense and the roads left to the town. From now on, the Borough took over the care of its own roads and the question of their proper share of road money became, and has remained ever since, a subject of annual debate between the the Borough Board and the selectmen.

In 1894 Lucius M. Monroe, Warden, opens his annual report with the following:

"The present fiscal year has caused a period of great commercial disturbance in nearly all the countries of the world. While its effect has been severe in many places in this country, this Town and Borough have been exempted to a marked degree.

"The intelligent and conservative action of our officers and the characteristic economies of our public and private life have made us a community less liable to the depression of general trade and panics, and almost entirely exempt from any of the suffering and want accompanying such depressions."

Still these years from 1889 to 1895 were devoted largely to sidewalks, lighting, and the abatement of nuisances. These are typical minutes on the record book:

"That the clerk be instructed to notify . . . . . that he must discontinue throwing fish heads or refuse in the street."

"That unless . . . . . remove the drain now discharging into the street in front of his property on Park Street within 30 days, the ordinances will be applied."

"That . . . . . be allowed until Aug. 1st, to repair his sidewalk."

During this period some 500 acts of the board recorded on their minute book showed 60% devoted to sidewalks, light, and nuisance; 15% to police and fire protection.

#### PUBLIC WATER SUPPLY, AND ELECTRIC LIGHTS INTRODUCED

In his annual report in 1895, the Warden, Mr. L. B. Sutton, who had been clerk since 1889 said:

"Without doubt before another year expires, water will be running through mains in the Borough streets. With this advent comes increased duties of the board and considerable expense for the Borough. At the same time we trust that the incoming board will make the best terms with the water company for the use of a suitable number of hydrants that the fire company will be enabled to successfully combat any fires, as within the present year they have been severely handicapped by lack of water." (Up to that time the water supply in case of fire, was either the owner's well or three cisterns which had been dug: one on South Avenue, about where the Socony gas station is, one in the rear of the Silliman store, and another on South Main Street, just below the corner of East Maple Street.)

From 1895 to 1900 changes came rapidly. The New Canaan Water Co., founded by local initiative and largely local capital built the reservoir and laid a system of mains. While this event was heralded with great enthusiasm it resulted in a long fight between the water company and Borough over the cost



of hydrants and brought about serious consideration of buying out the water company. Many recalled the shortsightedness of the Town in refusing to listen to the plea of my father, Stephen B. Hoyt, who, acting as agent for Mr. Barlow Ogden, owner of Lake Siscowit, urged the Town to buy that abundant water supply for the inevitable day when there must be a public water system. Sad to relate, they could not see it, so it was sold to the Stamford Water Co., for \$5,000, and a few years later the New Canaan Water Co., whose reservoir dried up, was buying water from this very lake and pumping it a mile through pipes laid on top of the ground until their own dam could be raised. But the Borough finally made terms with the water company and swallowed their medicine—a contract of \$1,000 a year for 30 years, and \$30 each for additional hydrants.

Coincident with the building of the water system was the arrival of the first Italians in New Canaan. The Irish had ceased to supply the demand for unskilled labor exclusively as they had done in these parts for many years, and from then on it has been done largely by Italians. During this period the board appointed the first public health officer, Dr. C. B. Keeler. The first telephone system was installed. A street sprinkler wagon moved slowly up and down the busy center and laid the dust. Bicycles reached their hey day and the first paved road was laid with State aid on South Avenue. Electricity replaced the old steam locomotive on the branch line to Stamford. The old oil street lamps, lighted only on dark nights and sometimes not then if it was supposed to be moonlight, were replaced by 80 twenty candlepower incandescents and 5 arc lamps at \$1,300 annually. Annual expenditures rose from \$1,000 in 1889 to \$10,000 (round numbers) in 1900, with the first deficit of \$1,300. The sidewalk and nuisance question continued through this period quite as actively as in the past and many interesting and humorous incidents would be worth telling if space permitted.

Experience of the past ten years cast a brighter light upon their task and the need of a better vehicle of government was apparent so they adopted what amounted to almost a new charter. One act inflicted a salary of \$150 upon the next Warden, Mr. George E. Seely (1897), which resulted in an astonishing increase in the total votes cast at the annual election. Previous elections totaled approximately 40 to 50 votes, about as they do today, but this election brought out 183, followed the next year by 162, and after that we seem to have become accustomed to extravagance and only 57 of us visited the polls.

Mr. Seely was an enthusiast and we read in his annual report:

"We think it wise that the state road appropriation was not put on Main Street, for we are convinced that with the number of teams that are standing in the business center it would not have been satisfactory. We believe it would be wise to put aside three or four hundred dollars annually that we might pave Main Street, with bricks."

Mr. Seely was followed by Mr. Wm. A. Reid in 1898 and Mr. F. L. Comstock succeeded to the wardenship in 1899.

As coming events are said to cast their shadows before, we find in Mr. Comstock's report the first mention of the sewer.

"The Sanitary Committee has had several difficult cases to dispose of and would call the attention of all to the pressing need of careful attention to out buildings, cess-pools, vaults, etc. The Borough needs a system of sewage and we would recommend that application be made to the legislature for an amendment to the charter permitting such a step."

#### SEWER, CONCRETE ROADS AND BUILDING CODE

So much for the Borough in the nineteenth century. Time forbids any detailed account of the rest of the story, although it is rich in interest. The first decade of the twentieth century saw the sewer plant established, and the next decade brought the permanent concrete roads in Main Street, and Railroad Avenue. Would that we might describe the excitement in connection with this undertaking. It was a long fought battle full of what today seem amusing incidents but there was little humor in the picture for them. To give some idea of the condition of the streets, the following may be helpful. One day the late Father John Stapleton, who had, according to his morning and afternoon custom, dropped into the old Advertiser office, then about opposite the Fire House, and calling to the editor, John Hersam, said, "Come here, John and look out of your window. You are lending support to this movement for a concrete road. What is that dog burying a bone in the street in front of your place going to do if you cover the road with concrete?"

The next decade was marked by the establishment of building lines, and building codes, the improvements in Cherry Street, South, and Railroad Avenues, and a 14 mill tax rate.

Following the wardens already named came J. F. Bliss, J. Irving Benedict, E. B. Lawrence, H. C. Turner, W. B. Simon, J. H. Behre, L. S. Knapp, C. C. Wheeler, Thomas Tunney, B. H. Keeler, W. A. Dixon, George R. Stevens, and again after thirty years our present Warden, L. B. Sutton.

The clerks have served long terms which fortunately preserved a uniformity in the records which makes it simple to follow the story of the official acts. They were L. B. Sutton, W. A. Smallhorn, W. W. Kirk and John E. Hersam, who is now in his thirtieth year in this capacity.

To list the burgesses would require space and time not allowed but we cannot refrain from recording the fact that many who having nothing to gain and much to suffer have given of their time repeatedly over long periods. The present senior burgess, Mr. J. M. Silliman who as a young engineer just home from Lafayette College made the first survey of the Borough streets—has had

the longest term of service of any burgess. Urged to become warden many times he has always refused but has continued giving his time to a position in which his knowledge and experience have been of inestimable value.

The vision of its founders is amply justified when one takes a long view of the accomplishments of 45 years. Had they not taken the steps when they did, somebody would have done so sooner or later. Conceived in the interest of a town they loved, and believed in by a few who were willing to assume all of the burden, *it has grown into a state in which all share the benefits and only a double tax and an artificial line keeps it apart from the Town.* There are those who hold that the Borough has served its purpose, "put the Town on the map," and there is as good reason for it to consolidate with the Town today as there was for it to separate from it 45 years ago.

## THE POST OFFICE, 1818-1933

BY WILLIAM B. SIMON, POSTMASTER

I am not quite as fortunate as Miss Babcock, and Mr. Hoyt, in being able to go back to the original records for my information on the subject on which I am to speak, as Al Smith would say. In going back to the records, I find the first record dates are 1892, when S. Y. St. John was postmaster. The Post Office at that time was of the third class. The receipts of the office that year were \$3,000 and continued to grow slowly until 1909, when the office was raised to the second class when William J. McKendrick was postmaster. The receipts that year were \$11,000. The receipts continued to grow, when, in 1923 the last year of Harry Kelley's term they were \$19,000, and for the calendar year 1933, the estimated receipts will be \$38,000, an increase of 100 per cent. in ten years. This will give you some idea of the growth of the postal service in New Canaan.

From the most accurate information I can gather, the first mail was brought to New Canaan by stage coach from Darien, and that service was continued until the railroad was built, when it was carried by train.

My first recollection of mail messenger service was performed by Jim Donnelly. He carried the mail from the railroad station to the post office. They were the good old days, with one or two pouches of letters, carried on his shoulder, and he would borrow a wheelbarrow for the Christmas rush. Today it requires the services of a one-ton truck to take care of the daily mail, and at Christmas time it will fill a two-ton truck to capacity.

On July 1, 1933, the two-cent local postage went into effect. With it came the one-cent postage due letters. Previous to July 1, 100 postage due stamps would last for several years. Since July 1, we have sold over 10,000 one-cent postage due stamps, which gives you some idea of the extra work we



have to handle on account of the change in postal rates. We have two classes of mail that causes us to be called 'nosey,' by some of our patrons, but the rules and regulations of the post office department compels the mailer to state on registered mail, the exact amount, if cash, and also the amount of negotiable. We have no jurisdiction in the matter, and must obey the orders of the post office department.

The other class of mail is fourth or parcel post. We must ask you, if it is fragile, perishable, or if it contains writing of any kind. The word "credit," "repair" or anything of a similar nature makes the entire package subject to the first-class rate. If you wish to include a communication with your parcel, simply inclose it inside of a letter and attach it to the parcel. That is the only way you can send it without it being rated as first class mail.

Last Monday morning one of my men handed me a note. Of course it was not signed. It read, "We of New Canaan, believe that the lights should be left burning behind the boxes after closing hours." I don't know whether the writer of that note is in the congregation or not, but if he or she is, I would like to say that it is not necessary to write to me. Come in and see me personally. If you have any complaints of any kind, you will receive prompt and courteous attention. If the party who sent the note knew the number of communications that we receive from the department to economize on electricity, they would know why we do not leave the lights on after closing time. Again I say if you have any trouble with your mail service, come to me personally, and we will give you the service you think you should receive. I thank you.

(NOTE—The first Post Office in New Canaan was established in June, 1818 with Samuel St. John, the first postmaster. Mails were brought in on horseback from Stamford twice a week to the offices which were in his house on Park Street, later moved to his store near the Academy. Other Postmasters in New Canaan were: Benjamin Hoyt, December 12, 1849; Henry B. Hoyt, September 3, 1853; Noah W. Hoyt, April 26, 1861; Mrs. Cornelia Hoyt, June 4, 1880; Selleck Y. St. John, September 10, 1883; Lucius M. Monroe, September 27, 1886; Stephen B. Hoyt, January 27, 1899; William J. McKendrick, March 1, 1907; L. B. Sutton, April 1, 1911; Henry Kelley, 1915 and William B. Simon, 1924).

## THE SCHOOLS

BY HENRY W. SAXE

(Read by Miss Ellen Gregory, Principal of Center School)

Many people misconceive the reasons for State control of public education and what it means to the individual. For instance, the vast majority think of it in terms of opportunity. That is indeed just what it is to the growing generation. But as a matter of cold fact, opportunity for the school

boy or girl is a by-product, albeit a most important one, of what the founders of our American commonwealths had in mind when they ordained it as part of the State functions. They saw clearly that if the new State governments were to stand as democracies, the citizens with their votes must be intelligent and enlightened as to their duties. To that end schools were provided at public expense. And in one form or another compulsory attendance was set up to insure at least the minimum of education that would make the voter fit to participate in the affairs of government.

What that minimum should be might easily be a matter for debate. It varies in different states. The commonly accepted least common denominator that is acceptable is completion of the sixth grade, which is a low standard indeed, the most biting criticism of the great body of voters being that we are a nation of sixth graders.

From that point the maintenance of education at public expense may go through the high school or even to the end of a college career with the bachelor's degree. But in any event, back of the opportunity lies responsibility. It is simply another illustration of the fact that where much is given, much shall be required. If the recipient of an education paid for out of the common funds lives up to his obligations, he will bring to his civic duties the willingness and ability to be a constructive force in all things that affect the welfare of the community and State.

The American school system has had a long and interesting history, commensurate with the history of the country itself. It has developed with the nation, and as in the early days both were crude as compared with the present, each has been called on to meet the requirements of a continually increasing complexity of life in all its phases. As time has passed it has become inevitable that critics should arise who are able and willing to diagnose all the ills that the system is heir to, and to suggest, nay to demand remedies both mild and drastic.

Thus it happens that we have in our midst "educational fundamentalists" who would cut out the fads and frills of the present day and go back to the Three R's. Such people fail to remember that to be consistent, society should also have to return to the conditions when the Three R's were the standard. That would mean scrapping the telephone, electric lights, all electric devices, automobiles, etc., and return to a primitive style of living in which the oil lamp or tallow dip would do for lighting purposes, the ox team or Old Dobbin would be the standard for transportation, and so on down the line. Such a reduction to absurdity would be unbelievable in the light of present day standards.

It has been proposed that a careful selection should be made in the grammar grades of those best fitted for promotion to high school, and that only the elect as established by highest marks or standings, should be allowed to go on. A similar set up is suggested in high school as determining who shall be allowed to pass on to college. Such a proposition is utterly subversive of our American

traditions and ideals. If our system means opportunity, it is opportunity for all. In a long experience, I found it to be a fact that good standing in the grades did not necessarily mean that such student would be equally good in high school. And it is every bit as true that in many instances students who had a terribly hard time in preparation for high school made much more brilliant records when they finally arrived there than did others whose records in the lower grades were much better. And the same thing holds true as between high school and college.

As a matter of fact, no system has been devised that can fortell with any assurance what an individual will do four or eight years from the present time. I can name a goodly number of citizens of New Canaan and other towns where I have lived who are living ornaments in their communities, but whose chances in life would have been blasted if such a rule as the one suggested above had been enforced when they were students in the public schools. The adage, "teacher, be good to the dull boy! You may need his assistance some day," holds good right here if it ever did.

Then there is the citizen who objects to the expense of the schools. He has no children to educate and he does not see why he should pay taxes to educate the children of somebody else. This brings us back to the reason for State supervision. With this in mind, it will be seen that in the last analysis if John Doe, who has no children or whose children have gone beyond school age objects to paying taxes that will apply in part to the education of the children of Richard Roe, the said John Doe either exhibits ignorance of the first principles of citizenship, or shows an utter indifference to the same.

Another type of good folks would cut out certain of the newer subjects in the interests of economy, as being in a degree at least, unnecessary. Suffice it to say that there is no subject in the curriculum that was not placed there in answer to the demand of society.

In some cases the State prescribes the subjects. In others the demand is made through the community. But in every case it is the necessity of present day society, commercially, industrially, socially or culturally that makes it necessary for the curriculum to be what it is. To delete the newer subjects would be much like scrapping the V8 and returning to the Model T, which is just as effective at 'getting there and getting back' as it ever was. No, the development of society has compelled the present day type of school; and any attempt on the part of individuals to curtail its activities is a reflection on society of which the individual is a part.

The function of the public school system itself is a most complex one. The elementary school must teach certain basic facts and accomplishments on which all other developments must be founded. I look on the primary teacher as the most important unit in the whole educational structure. On her work everything to come is based. If worth is measured by material things, hers



should be the brightest crown with the most valuable diadems. But is it? With the advancement to junior high school comes a differentiation due to the divergent tastes and abilities. Finally in the High School comes a time when several paths open up for the student.

Is he college minded? The college preparatory department must meet his needs. Does he tend to a commercial life? An entirely different course must be pursued. Is he apt with his hands? The vocational branches are open. Is there a girl with a flair for teaching? The Normal School course calls for a line of work distinctive to itself. Perhaps the student has none of these adaptations or ambitions, but is clearly able and entitled to something beyond the elementary school. In such case the General Course is designed to meet his needs. Thus it will be seen that the necessities of every individual must be met in as efficient manner as the facilities of the school will permit. Any curtailment means that some one or some group is being robbed by society of the essentials of an education that are imposed by that same society. Such a possibility means that the future generation will look back on the present with feelings the reverse of gratitude to put it mildly.

I cannot close a paper of this nature without paying tribute as of old to the class room teacher. The teacher of children and young folks is a human being just like everybody else. The daily work of the class room is what makes up the sum of success or failure of the individual pupil or the school. Just as the business or professional man succeeds or fails by reason of his application to his daily duties, so does the success or failure of the school depend on faithful performance of the every day work in the class room. Hold up the hands of the teacher. In this lies ultimate success.

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## “THERE SHE STANDS—THE CHURCH”

*A play given in the lecture room, November 22, 1933, written by Stephen Benjamin Hoyt, according to certain specifications.*

THE committee in charge of the extended celebration of the Two Hundredth Anniversary of the Church felt that due consideration had been accorded our past and that, as the period of celebration drew to a close, we should concern ourselves with the church of the present and future. As the anniversary program began in June with a dramatic depiction of the church of the past, they hoped to conclude it with some dramatization of the church of today—its problems and aims. This play is the result.

### SUMMARY OF THE PLAY

Into Jed Hanford's store come such folk as we all know, and they air their opinions freely as people who drop into country stores always have done.

Jed is a churchman of the old school and his religion has persisted serenely through the shocks of modernism. Blessed with Yankee wit and shrewdness, "Uncle Jed" to everyone in town, he understands the language of youth, and his faith in the present day "amazing generation" is second only to his faith in the church.

In the home of his niece, Mrs. Robert Bennett, he is the balance wheel when family problems weigh heavily on a timid conscientious mother, and but lightly on a happy go lucky father. His dry humor is ever the side partner of a rare spiritual poise.

Abner Andrews sees the sphere of the home, the church, and the school threatened. He harbors a particular grievance against the press which he takes out on Ed Hirsch, a newspaper reporter.

In the Bennett family where children from five to seventeen years old are growing up, the current problems of reconciling the present and coming generations appear against a church background. Margaret, a modern high school student, resents the restraint her mother's code requires. To her, as to her brother John, who is at the age when he thinks in terms of baseball and when nobody is expected to love a boy but his mother, athletics are the field where modern youth finds its liveliest expression. Margaret is just old enough to be impressed by the words of her friend Bess Decker—"religion is but the



PART OF THE CAST OF "THERE SHE STANDS—THE CHURCH"

expression of God through truth and beauty, and one need not attend church to be religious."

There is talk of a coming wedding and a church play in which the Bennett twins, James and William, are to participate.

Reverend Edward Wainwright ("Dr. Ned"), pastor of the church, has inherited from his father "The Old Minister," an understanding of the dependence of the church upon the family, as well as the conviction that the prevalence of divorce is a portentous omen of our day, a sad proof that the church in all its history has failed to educate its people for married life.

In the coming marriage of one of his young people, Caroline Borden, Dr. Ned brings the subject to the attention of her mother. His own spiritual grasp of this, to us, most difficult and delicate matter, is revealed in an incident involving his own child, Eve. Here the child mind still free from the influence of even the later years of childhood, accepts with perfect equanimity what a short time hence might have required painful mental adjustment.

Caroline Borden, daughter of a wealthy family, poised with both financial and social assurance, has no thought of herself as a victim of marital tragedy. Nor has her mother, the complacent Mrs. Jerome Borden whose husband has "such a vast clientele in Cleveland and Detroit." She felt that in sending her daughter to "the best schools where biology and all that is taught," her obligations in such matters had been discharged. Dr. Ned with a far deeper understanding realizes, as Mrs. Borden does not, that the very assurance in which the Borden family reposes constitutes one of the most fertile sources of the divorce evil.

The Church Play—"Not For Reason, But For Faith" following against this background of the natural faith of childhood, deals with the period of doubt which displaces it in adolescence.

A youth, passing from faith through doubt and cynicism, soliloquizes with his inner self. Intelligent, educated, sensitive, he is the natural product of certain of our educational habits—a devotee of the intellectual.



As he voices his inmost thoughts, there comes the answers reflected by the seeds of faith sown in childhood and from which his education and training have diverted him. To each despair speaks this inner voice, leading him finally to recognize that his reason, not his faith has been blind.

His enlightenment is glorified by a vision in which remnants of twice-told tales hitherto vague and unrelated, take shape in the form of pictures. These pictures represent his own thoughts resolving themselves into form, depicting first, the elementary quality of faith as an instinct; second, its organized form, religion; and third, its unbroken continuity through the church. He realizes that the sacrifices upon which civilization is built were inspired not by reason, but by faith.

### THE CAST

Jed Hanford, clock tinker .....	Percy Davenport
Martha Beers, his clerk .....	Beatrice Keyes
Frances Fairweather, spinster .....	Kate Evans
John Bennett, baseball fan .....	Shepard Robinson
Abner Andrews, of thrift and decided opinions .....	William E. Piper
Ed. Hirsch, newspaper reporter .....	Frank Rae
Mrs. Jerome Borden, society matron .....	May Anna Strathie
Margaret Bennett, high school student .....	Phyllis Rowand
Bess Decker, her chum .....	Ruth Northrup
Dr. Ned Wainwright, pastor .....	Wayne Miller
Mrs. Bennett, conscientious mother .....	Hilda Robinson
Caroline Borden, church worker and bride elect .....	Elinor Cantrell
Robert Bennett, father .....	Loren J. Keyes
The Bennett Twins .....	Billy and Stanley Achorn
Eve Wainwright and Tubby, her cat .....	Martha Jane Miller
Youth .....	Ernest Rau
A Voice, his inner self .....	Grace Isabel Colbron

Directed by Grace Isabel Colbron and May Anna Strathie

Pictures by Mary W. Katzenbach and Dorothy Stearns

Music in Tableaux directed by Lawrence Perry.

Quintet: Ruth Harris, Mathilde Offen, Edith Harris, Lawrence Offen

Stage and Properties. Walter M. Terry, Earl Rover, Mary B. Clarke,

Cyril Barnes, Norman Meek.

In the Tableaux: Verdin Cantrell, Margaret Wylie, Margaret Sterling, John Parkington, Clarence Bouton, Emery Katzenbach, James Bickford, Marjorie DeNike, Louise Mead, Hulda DeNike, Barbara Terry, Millicent McKendry, Edward Behre, Russell Graff, W. E. Piper, Frank Rae, Lawrence Davenport, Richard Weil, William Wylie, Harold Mead, Charles Morton, Penfield Mead, Harold Mead, jr., James Strathie, Frances McKendry, Isaac Nesbit, William Urban, Roger Silliman, Barbara Stearns, Edna Barnes, Ellen Gale, Mary Clarke, Mary Louise Hall.

(NOTE—The manuscript of this play is in the archives of the Historical Society)

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## THE PROGRAM ENDS

*With a reception in honor of Mr. and Mrs. Clarke at which motion pictures of the June play were shown as a surprise feature.*

ON December 6, the last formal gathering of the congregation in observance of the anniversary took place in the lecture room, when a reception was held for Mr. and Mrs. Clarke. The room had been decorated with palms and flowers and the platform arranged to accommodate the guests of honor, the deacons and their wives.

After all had greeted Mr. and Mrs. Clarke, the committee announced that by coincidence rather than deliberate plan, the anniversary which opened with a surprise program in June would close with a surprise. Chairs were arranged, a curtain hung across the platform and the motion pictures of the play, "Choosing The Site," shown.

Both Mr. John M. Karl and Raymond McWilliam had taken pictures of the pageant and, although neither was complete, it had been possible to cut and piece the two films into an almost perfect picture of the play. A thoughtful selection of appropriate music by Mrs. Fred Rockwell at the piano and Mrs. Laurance Offen, violinist, accompanied the presentation of the pictures, complete films of which have been placed in the church safe and with the Historical Society for future use.

The attendance on this occasion of approximately 250 people reflected an impressive and continuous interest in the anniversary program and the Anniversary Committee, then and there, decided upon the advisability of preparing this book as a record for the future.

When the pictures ended and the lights were turned up there were cries for the author and Mr. Hoyt responded as follows:

"I wish I might respond with a graceful sparkling speech that authors are wont to make, but I may not, for two reasons. One is that the committee has decreed that there shall be no speeches on this occasion, the object of which is purely informal sociability in honor of Mr. and Mrs. Clarke. The other reason—well, the other reason doesn't matter. I believe the committee expects everyone in this room to shake hands with everyone else in this room before they leave tonight, and to indulge in that most delightful and inexpensive experience of becoming better acquainted with each other. I am told that they expect to invite you all here 100 years from tonight to give an account of the progress you have made in sociability. We have been priding ourselves that



we were 200 years old, but it would appear from this gathering that we might rather pride ourselves upon having lived for 200 years and remained young.

Now it seems as if that were a very comfortable place to stop and I think I see the word "Yes" in large capital letters written across my wife's face, but there is something which has been left unsaid that I would very much like to say, although there are many others here far more entitled to the privilege than I.

Over six months ago on that beautiful afternoon in June when the shadows played across the parsonage lawn and a colorful gathering enjoyed this lovely little play, an echo of which has just been heard here, I was assigned a task, in company with Darius St. John and Mrs. Thomas Tunney, to study the ministers of this church from its beginning. Inasmuch as my particular field was confined to the first six ministers, I was unable to pursue an idea which occurred to me at that time, to its conclusion. I should like to do so now.

I should like to write in our record of this observation of our 200th anniversary something which because of the very mechanics of our organization, has been omitted. I mean by that, that this discovery is not exactly my own. We are all conscious of it, but nobody has had an opportunity to express it. I feel exceedingly inadequate to the task, and at the moment could almost wish that Dr. Wood or Stanley Mead stood here in my place. However, I shall try to express an idea which to me seems necessary to complete our inventory of our past and present.

Each one of our thirteen ministers from John Eells to J. Howard Hoyt had a rather definite task to perform. All ministers, as you know, are expected to be organizers, pastors and preachers. The extent to which ministers have been called upon to exercise these functions, one and severally, has varied with the conditions of their times. During the days of the early ministers, I fancy their sermons dealt largely with orthodox theology. Later there rang from this old pulpit in the second church sermons warm with the ardor of evangelism, and during the later periods leading up to the Civil War, no doubt the spirit of loyalty, if not abolition, expressed itself in the sermons of the Rev. Theophilus Smith. In the long pastorate of Dr. Hoyt, coming down to our own day, were sermons sweet with spiritual reassurance, gentle as a mother's touch; here the Victorian unit ended.

The twentieth century had come, and with it the process of evolution, which had sped up from a snail's pace recognizable only to geologists, palaeontologists and evolutionists, until now Old Man Evolution had suddenly become fashionable and joined the mad speed craze until he found himself ahead of us, and I fancy even now he may be sitting down catching his breath and looking back upon us with a sardonic grin. The Great War came and left the world in a state of chaotic uncertainty. Old ideals, old ideas, morals, manners and customs, underwent such a change that we required new means of

meeting old problems. There was an abrupt ending to a period, and here came on the scene our fourteenth minister. Like many of his predecessors, a young man, but not only fresh from college and theological school, as were the rest; our fourteenth minister came fresh from an experience which no other minister had ever known. With his scholarship and his grace, he came to us from a scene of battle on the western front, decorated for bravery, but blest with those sound views concerning war which have been the basis of a great movement for universal peace that is now foremost in the hopes of the civilized world.

What was the task he faced? In what respect did it differ from those of his predecessors? The post-war generation had broken loose from all that had been. A flood of literature indulged in an orgy of iconoclasm, and we Victorians were branded hypocrites. Restraint of any kind, adherence to a code, was resented by this post-war group, but I submit that these Victorians who have been accused of insincerity in wearing their religion on their sleeves, were not hypocritical. They were carrying on with the only means they possessed, namely, an adherence to the convictions of their day, which had called for some semblance of religious observation. This, I take it, was due to the fact that man's contact with his fellow man was so limited that his expressions of religion were sometimes shallow, inadequate semblances, but which were the only means by which he could show his colors. With the changes which had come about man's contacts had become tremendously broadened, and instead of living his life in a small sphere, he was in touch with the entire world. No longer did he need visible evidence of piety. Piety had passed out of the picture, but piety was not hypocrisy.

So this fourteenth minister no longer preached piety to a pious people, as had all of his predecessors. With piety went the idea that man was rewarded according to his faithful and conscientious efforts. Old Man Evolution had now decreed that man was not rewarded according to his conscientious and faithful effort alone, but according to his conscientious, faithful and "intelligent" efforts. It was no longer sufficient to strive faithfully; one must strive faithfully guided by accurate knowledge and sound opinions. The scope of human interest had broadened so that the flock to which this fourteenth minister preached, representing an unusual plane of intelligence as they do, still were unable to do justice to the task of keeping posted on the great variety of subjects about which every intelligent man must know something.

So there confronted our fourteenth minister almost a super-human task of presenting sermons which lacked nothing in grace or inspiration, but which supplied a tremendous amount of information without which one could scarcely claim to be well posted and possess a background for sound opinions; with which faith and courage become a power. The new idea was not salvation for one's self, but the highest degree of useful service in the individual. So



ALEXANDER CLIPPER

MR. AND MRS. CLARKE BEFORE THE PARSONAGE.

our fourteenth minister faced a new task, and how admirably he has met it is evidenced by the unbroken record of attendance and the frequent requests for copies of his inspiring and informative sermons.

I wish that I had had an opportunity to present this view in a more studied manner, but I am sure you will agree with me that those who have occasion to consult the record of our anniversary observation in the years to come will want to know that we were fully conscious of the change which had taken place when our fourteenth minister came to us, and were sincerely appreciative of the remarkable way in which he discharged his task.

And so, if it be given me to say the last few words in this six months' observation of our 200th anniversary, then I am sure you will all say, "Let them be—Thank God for our fourteenth minister, Merrill Fowler Clarke."

#### THE REVEREND MERRILL FOWLER CLARKE

Merrill Fowler Clarke was born July 25, 1887, in Wolcott, N. Y., where his father, Rev. L. Mason Clarke, D.D., was then serving the Presbyterian Church in his first pastorate. Maude Fowler Clarke, his mother, was born in Geneva, N. Y., was a graduate of Granger Place School for Girls in Canandaigua, N. Y., and at the time of her marriage was an art student. She died in 1932.



Merrill F. Clarke grew up in Syracuse, N. Y., until ten years old when Dr. Clarke became pastor of the First Presbyterian church there. He retired in 1926.

Merrill Clarke went to Brooklyn Latin School and Polytechnic Preparatory School. He entered Amherst college in 1905, graduating with Phi Beta Kappa honors in three-and-one-half years. He spent a half-year abroad, including a Summer semester in Philology at the University of Munich. He taught at the Hill School, Pottstown, Pa., for two years. He entered Union Theological Seminary with the class of 1914. In the fall of 1915 he was made Stated Supply of the Olmstead Avenue Presbyterian Church, Bronx, N. Y., and in May following was formally ordained to the ministry.

In June, 1917, he received leave of absence from his church and entered the U. S. Army Ambulance Corps. In July he sailed for France, and was attached to the French army as an ambulance driver, serving in the Marne, Aisne, Oise and Belgian sectors. His unit was S. S. U. 539, composed largely of Amherst men. His section was honored with two awards of the *croix de guerre* with palm, and received the citation for the *fourragere*. Mr. Clarke received the personal award of the *croix de guerre*.

He served with the French Army of Occupation at Landau, Palatinate, Germany, until February, 1919. He returned home in April, and in September resumed work at the Olmstead Avenue church.

In 1922 he resigned to assume the pastorate of the New Canaan Congregational Church, where he assumed his pulpit on July 16. At the time of the observance of the church's two hundredth anniversary he is still growing in personal influence in the community, and is esteemed far beyond his own parish as a preacher and occasional speaker. He is a member of the Fairfield Association of Churches' Missionary Committee, the Connecticut Council of Churches' Social Service Committee, and as chairman is very deeply immersed in the work of the General Conference of Connecticut Social Relations Committee, and that of the Industrial Relations Committee of the New England Regional Conference on Social Relations.

In 1929 he married Miss Mary P. Bradley of New Canaan, whose place in the community was already a very important one. As wife of the minister of the Congregational church she has had unusual opportunities to be of outstanding service in innumerable connections. She has entered with full-hearted sympathy into the various activities of the church, where her wise counsel, her personality and her native ability along widely diversified lines have made her invaluable. She has been no less interested in Mr. Clarke's extra-church activities, and has been active in local charitable work, and especially in the relief program, a major problem at the time of this anniversary and throughout the depression years following 1929.

As a gardener and interior decorator of ability, she has helped Mr. Clarke make the old building which was purchased for a parsonage one of the most delightful spots in a country noted for the beauty and charm of its homes and their settings. In every respect Mrs. Clarke shares the love and loyalty with which her husband is regarded in the church and the community.

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# REPORTS OF THE ANNIVERSARY COMMITTEES

## COMMITTEE ON RELIGIOUS EDUCATION

### SECTION I.

The Committee believes that the aims for the general Religious Educational program of the church should be:

1. To foster a constant consciousness of God.
2. To foster a knowledge and appreciation of Jesus Christ and to develop Christlike character.
3. To aid in Spiritual Development.
4. To teach the value and experience of worship.
5. To develop a desire to contribute constructively to the bettering of the social order throughout the world, including a consciousness of World Friendship and the universal Fatherhood of God.
6. To offer definite opportunities for service.
7. To develop a life philosophy built on a Christian interpretation of the Universe.
8. To teach the Bible as a history of religious development and effective guide to present experience.
9. To provide classes for all ages and also teacher training opportunities; opportunities for conference attendance; and to make available books dealing with Religious Education and Devotional Life.

### SECTION II.

Since it seemed desirable to consider the Church School as its most necessary task, the committee has studied the organization and curriculum of the school; available courses of study in so far as time has permitted; and the report of the Anniversary Committee on Youth in the Church. The Religious Education Committee and Church School Staff met with Mr. Porter Bower, Director of Religious Education under the Connecticut Congregational Conference.



The Committee recommends:

1. That the Church School be graded more accurately and divided into departmental units.
  - a. Cradle Roll and Beginners
  - b. Primary
  - c. Junior
  - d. Young People
  - e. Adult and Home Department
2. That separate departmental opening services of worship be held following the reopening of the parish house. The Committee suggests that the Church School teachers discuss the value of this plan, especially as regards the Junior, Young People and Adult Departments in a School of this size, after it has been tried for about two months.
3. That departmental gatherings be held other than Sunday mornings, weekly or monthly as determined by each department.
4. That the Church School begin at 9.45 a. m., allowing a full 65 minute session.
5. That a teacher training program be incorporated as part of the program for monthly teachers' meetings.
6. That a parent class and parent teacher gatherings be planned if it is desired by the parents of the Church School.
7. That available course text books and training course text books for Church School use be listed and that books be added to the Church Library dealing with these subjects.
8. That World Friendship interests and information be a definite part of the Church School program with definite projects adopted by the School.
9. That a nursery class be held during the Church Service, this class to be a part of the Cradle Roll Department program.

NOTE—The Committee has offered suggestions for some changes in courses in the School which have been presented to the teachers, the chief changes centering around the plan of offering more concrete Bible Study and courses dealing with Bible content, in the Junior Department.

### SECTION III.

The Anniversary Committee on Religious Education recommends the appointment by the Deacons of a permanent Committee on Religious Education to supervise and co-ordinate all the educational activities of the Church.

## COMMITTEE ON YOUTH IN THE CHURCH

The Committee on Youth in the Church appointed for the Two Hundredth Anniversary program has met and studied this department and recommends the following:

1. That the young people of intermediate and senior department ages meet in their own group twice on Sunday under adequate adult leadership:
  - a. On Sunday mornings for worship as a separate department of the Church School, after which they adjourn to their classes.
  - b. On Sunday evenings as the Young People's Federation for worship, discussion and sociability.and that this group be known as the Young People's Department of the Church.
2. That the entire church program for Youth be placed under the supervision of a permanent committee on Religious Education to be appointed by the Deacons.
3. That the above committee elect adequate adult leadership for all activities of this department, in consultation with the Young People's Council. We believe the ultimate goal should be a competent paid director.
4. That the Church School provide a financial budget to cover approved activities of the various organizations of this Department, including training opportunities for selected young men and young women and their adult leaders.
5. That there be larger opportunity for participation by young people in all programs and activities of the Church:—
  - a. That this Department be represented on the Church Council.
  - b. That wherever practical, young men and young women be included on church committees.
6. That carefully planned services of worship, planned by young people and conducted by young people, be an essential part of the meetings of the Department as a means of nurturing spiritual attitudes.
7. That emphasis be placed upon training young people for leadership:—
  - a. Through leadership classes in connection with the Church School.

- b. Through sending representatives to denominational and interdenominational training schools and conferences.
- c. Through promotion of approved reading courses.

Signed,

Mrs. Wayne G. Miller, Chairman; Mrs. L. J. Keyes, former Federation leader; Edwin Bouton, County Y. P. Conf.; Lawrence Bauer, B. C. F.; Elizabeth Piper and Ernest Urban, Storrs Delegates, and representing also two Church School classes. Edna Barnes representing 1933-1934 Federation.

## COMMITTEE ON GOALS AND PROGRAM

### I. THE CHURCH AND RELIGION

The Church's function is to provide for man's religious and spiritual needs. The Church recognizes that religion is a vital function in the harmonious development of his character, its aim being to make him conscious of his relationship to God and to Jesus Christ, to stimulate the growth and enrichment of personality, to moralize and socialize the individual, to develop in him poise—that is to say, a sense of perspective on life and a philosophic outlook on its trials and disappointments, its injustices and inequalities—to place high ideals before him and to afford him through inspiration the strength and determination to live up to them. That, as we see it, is the aim of the Christian religion, and that should be the aim of our Church.

Many means are available to the Church in pursuing that aim, and none of them should it neglect. Worship, prayer, exhortation and instruction from the pulpit; meditation, appreciation of the beauties of nature, poetry, the study of history, philosophy and science, the ideas of great minds, the lives of great men, the appreciation of art, the cultivation of a healthy body, the rendering of service to our fellowmen—all contribute to the realization of this aim. Everything that enriches life builds religion and everything that builds religion has a place in the program of our Church.

The promotion of beauty, truth, knowledge and goodness—there are the essential aims of the Christian religion, and these should be the aims of our Church. Beauty expressed in the natural surroundings of the Church, in its structure and scheme of decoration, in its services, in the relations of its members one with another and with their fellow men: truth, expressed in its teachings, in the message it bears to the outside world, in the sincerity of its professions and actions: knowledge that will illuminate the mind, knowledge of the teachings of Christ, knowledge of our inheritance of wisdom from the past, knowledge of the world as it is today, knowledge of the universe and of the laws of nature: and Goodness, the application of Beauty, Truth and



Knowledge to conduct: the aims and object of our Church should be to come as near as one can to realizing this four-fold ideal.

## II. THE CHURCH AND THE INDIVIDUAL

The Church is the means by which the individual may satisfy the deeper spiritual needs of his nature, through the worship of God, whose character Jesus reveals, through prayer, and through the inspiration of the ideals that the Church upholds. It should be as a beacon to those looking for guidance, a haven for those seeking rest and consolation, a stronghold for those engaged in conflict with evil and temptation, a home for those wanting human sympathy and friendliness. It should be permeated by the spirit of Christian fellowship. It should be a happy cheerful place. The modern approach to religion calls for gladness, and every step in the Christian life should be made joyfully. The Church should evoke in all its members a spirit of graciousness and friendliness. Warmth and heartiness should characterize every service, so that no member will want to be absent and the casual visitor will want to return. The Church should seek out those who are in need of what it can give and try to send none away unsatisfied from its doors. It should strive to permeate every relationship of life—home, business, social and civic life—with the spirit and purpose of Jesus Christ.

The Church should give scope for the individual's need for self-expression, through the singing of hymns, prayer, discussion, through opportunities for leadership and through social service. The Church should seek to give sentiment the place in life of which the modern age has constantly tended to deprive it. It should build up and sustain sentiment for the home, the community and for the church itself. It should uphold the traditions of the Church, make known its history, instill reverence for it as the House of God, realizing that proper estimate of our religious heritage from other days will enrich and stabilize our religious faith. The Church should emphasize the fact that it belongs not to us alone but to generations of people past and future. Hallowed associations surround it, and the spirit of its founders still lingers about its walls. We must enter into fellowship with that spirit in order to have sure foundations for our work of building for the future.

## III. THE CHURCH AND THE COMMUNITY

The Church today is only one of a number of agencies for good in the community. Many of the functions that it once served have been taken from it and placed under secular control. Schools, hospitals, philanthropic and social enterprises of all kinds—these are no longer controlled by the Church, or in most cases, connected directly with it. Not only is this so, but the Church has to limit its own activities in order not to conflict with the legitimate and necessary claims of these other agencies on the time and attention of its

members. And this is a fact that has to be kept constantly in mind in planning a modern Church program.

This process of detaching from the Church many of its former functions may be regarded as inevitable, even advantageous, owing to the increased complexity of modern life, requiring greater division of labour, more specialization of knowledge and technique, more concentration of effort, and greater elasticity of organization, than were needed when the Church was the centre of communal life and the focus of all philanthropic work. Nor need it weaken in any way the real abiding and essential influence of the Church for good. The Church's function today is to serve as the center of the spiritual life of the community, to which every agency for good must come in order to satisfy its need for inspiration and enlightenment. It is by influence, not by control, that the Church must seek its object. What the Church can do and must do, is to permeate every such institution and agency with its spirit—the spirit of Christ,—and it can do this best by supplying from its membership, Christian men and women, able and willing to take the lead in all such enterprises. The Church that is fulfilling this function in the modern world is a source of light, a source of power and a source of energy for every useful and worthwhile activity in its community. It is the source of that spiritual experience which finds its expression in the service of one's fellow men.

In our community there are several other churches, each one of which in its own way fulfills the same function. Cooperation with them should be one of our chief aims. We should seek by all the means in our power to break down the barriers which separate us one from another, and which prevent us from bringing our influence to bear with maximum efficiency on the life of the community. Christian unity should stand in the forefront of our program, being the expression of our deepest conviction regarding the need of the Church in facing its present problems.

#### IV. THE CHURCH AND SOCIETY

The Church today has a two-fold mission—to create a better social order and to create a better type of character. It is concerned as much with the great social questions of the day as it is with the spiritual problems of the personal life. It is no longer the saving of our own souls that solely concerns us: rather it is the making of ourselves more fit to help save the soul of the world, and we realize that in striving to solve the problems of society we shall at the same time be helping to solve our own personal problems. "He that loses his soul shall find it." Sinners we may be, in constant need of God's forgiveness, but we are also human instruments of His will, some better, some weaker, but each striving in his own way and within his limitations to bring in the Kingdom of Heaven on earth. We strive for self-government, we seek for spiritual power, but striving and seeking, our aim is not merely our own personal salvation, but the perfecting of ourselves for the carrying out of the

Divine Purpose in the world. The aim and purpose of our Church is to work for social justice, the eradication of crime and misery, the spread of the spirit of universal goodwill, the just treatment of the weak by the strong, peace, friendliness and understanding between all nations and races.

## V. THE CHURCH AND THE MODERN WORLD

The Church today needs to be alive, vigorous, active, as never before in its history. It is freer than it has ever been to do its best work in the world. It has been set free from the fetters that held it captive in former days—the domination of the State, the grip of authority, the element of fear, the shackles of taboo, superstitions and outworn creeds and dogmas. Our forefathers of the sixteenth century gave us Liberty of Conscience and Freedom of Thought. Those of the seventeenth century fought and obtained for us Civic and Religious Liberty in the State. And ever since then the movement of thought has broadened and deepened. We have cast away bigotry and intolerance; we have allowed the advances of Science to open our minds to vast new conceptions of the Universe and of Life. The Church has opened its heart to Beauty and Truth wherever they are to be found.

And yet the Church is threatened as never before by the forces that would destroy it—by militarism, nationalism, materialism, atheism, paganism and the sheer indifference of the multitude to all that the Church stands for. It is fighting to hold its ground, even to win back lost ground, and it is the stiffest fight of its existence. In order to win it needs enthusiasm, loyalty, the spirit of sacrifice, the spirit of comradeship. Above all, it needs to enlist and retain its Youth. In order to do this it must educate its Young People to a sense of their responsibilities, it must appeal to their idealism and inspire them with a desire for constructive service, and it must train them for leadership. Only by so doing can the Church hope to emerge victorious over its enemies and bring the coming of the Kingdom of God nearer to realization.

## VI. THE CHURCH AND ITS MEMBERSHIP

To meet the challenge of the modern world the Church requires a loyal, active and enthusiastic membership. The forces of custom, convention and authority that formerly supported it have crumbled away to the point of disappearing. Membership in a Church or attendance at its services is now entirely a matter of individual inclination. The Church has to depend upon itself as much as any business concern. And our Church in particular places the responsibility of its welfare directly upon the shoulders of each individual member. It is what each member acting together as a congregation, makes it. Its very existence, therefore, depends upon how strong a sense of responsibility and stewardship its members possess. It is not enough for each of us to attend regularly and contribute money according to our means. We should stand forth as witnesses of Christ, advocates of the Church. Let each individual



member be enthusiastic about his Church, and he will be as potent an influence for the growth of his Church as the most eloquent preacher. A book becomes a best seller because those who read it and like it tell their friends about it and the word gets passed around that it is a good book. All the advertising and publicity given it by its publisher and all the promotion work he may do are as nothing compared to this. And so it is with a Church. Its growth both in numbers and in spiritual power is in direct ratio with the degree of affection and enthusiasm and loyalty it arouses in its members.

## RECOMMENDATIONS AND SUGGESTIONS

### I. THE CHURCH SERVICES

(1) The committee has no recommendations to make regarding the Sunday morning service.

(2) The committee recognizes that there is some sentiment in favor of a Sunday evening service but does not feel that, taking into consideration all the difficulties involved, it can recommend such an addition to the services of the Church at the present time.

(3) The committee feels that the spiritual life of the Church suffers from the lack of any kind of mid-week service. It appreciates the fact that unless intelligently planned, such a service, if instituted, is liable to suffer from lack of support, especially in view of the competing claims and attractions of other mid-week community activities. Yet it believes that the attempt should be made, that mere numbers should not be considered in estimating the value and worth of such a service and that, if carefully planned and led, it would receive adequate support and be a welcome addition to the services of the Church.

The committee recommends that the mid-week service, if the idea of it is accepted by the Church, should be planned to serve a definitely constructive purpose. It should have a well-defined program, in the working out of which the minister should have the assistance of the deacons, as well as of all members who are vitally interested in the spiritual welfare of the Church and the community. It is suggested that one of the principal aims of the service should be to afford greater scope and opportunity for self-expression in religion than is, or can be, afforded by the Sunday service. This self-expression can be attained through prayer, through singing and through open discussion, and through all three mediums it can serve as a powerful means of spiritual enrichment. Many rich fields of religious experience cannot be properly cultivated in the Sunday service, the primary object of which is worship. As one example, our hymn singing would have greater value for us if we knew more about the history of the hymns we sing, how they came to be written and the inner meaning they possessed for the author. Frequently they are the fruit of a unique spiritual experience, knowledge of which would lend the

words a significance lacking for us hitherto. This is stated as merely one field of spiritual experience that might be explored at the mid-week services. Help and guidance in the problems of every day life—this might be our chief object in meeting together on Wednesday evenings.

The committee recommends that in weeks when a social is held, the social shall take the place of the mid-week service.

(4) While not committing itself to the opinion that a new hymn-book is either necessary or desirable, the committee, in deference to the wishes of some of its members, suggests the appointment of a special committee to consider the matter.

## II. THE CHURCH SOCIALS

The committee recommends that these should be a part of the regular church program, to be held at regular intervals. They should not be allowed to run themselves, but a concerted effort should be made to make them of real worth, so much so that no one could afford to stay away. It is suggested that they be arranged so as to combine several purposes: (a) social—to serve as a “get together”, so that members should become better acquainted, one with another, as well as with newcomers to the church and the community; (b) to promote the spirit of fellowship; (c) intellectual and cultural enrichment by the giving of addresses or talks on various subjects of interest to a church body; (d) devotional. At each social a committee of six or eight could be appointed to be responsible for the following social. Different organizations of the church might take a particular social and arrange the program—i. e. the Young People’s Department, the Women’s League, the Younger Women’s groups and the Choir. There should be no difficulty in finding in the ranks of members or of other friends of the Church in the community or outside, people who would give a talk on some subject, or, to vary the program, an occasional debate might be both instructive and entertaining. It is suggested that a supper should be a frequent, if not a regular, feature, and that on occasions when it is omitted, refreshments should be served.

## III. THE BOARD OF DEACONS

The committee is of the opinion that the duties of this Board should be extended in order that it shall more thoroughly fulfill its proper and allotted function, which is to assist and advise the pastor in everything pertaining to the spiritual welfare of the Church. Proper performance of this function requires that the Board exercise definite supervision over the organized work of the Church. To this end the committee recommends that a deacon be present at every Church School session, the duty to be performed in rotation. In particular, the Board should undertake the task of planning for a steady advance in the spiritual life and work of the Church. The Board should also accept

the responsibility of assisting the minister in pastoral work, according to the needs of the case, and in the supply of lay leadership in spiritual enterprises. To perform these duties properly the Board should meet regularly once a month.

#### IV. THE USHERS

The committee recommends magnifying the office of usher. It feels that the office is so essential a part of the Church organization, the usher being really "the host of the congregation" and that so much that is vitally important to the welfare of the Church depends upon the manner in which the usher performs his duties, that greater recognition should be given to the office than at present. The committee, therefore, recommends the institution of a Board of Ushers each year to serve for one year, their appointment to be made by the Board of Deacons.

The duties of the ushers should be made the subject of special and careful study by the deacons in conjunction with the ushers, and every new usher should be carefully instructed in his duties before beginning his term of office.

#### V. THE RELIGIOUS EDUCATION COMMITTEE

(1) The committee endorses the recommendation of the Anniversary Committees on Youth in the Church and on Religious Education for the appointment by the deacons of a permanent Religious Education Committee to supervise the entire educational program of the Church. It suggests that this Committee be composed of seven members—three men and three women and a chairman,—and it would like to see the pastor invited to be the chairman. In the selection of this Committee, special regard should be had to the four main sub-divisions of the Church's educational program, e. g. the children, the young people, the adults and the home.

(2) With regard to the last—the home—the Committee wishes to stress the importance of giving aid to parents in the religious nurture of their children. It is strongly of the opinion that the home should be considered of equal importance with the Church School, that the School can by itself accomplish little without the cooperation of parents, and that parents, in order to perform their duty properly, need help and counsel. To this end the committee recommends (a) that it should be part of the functions of the Religious Education Committee to make practical suggestions to parents and to advise in regard to books to be read and studied in the home, and (b) that it should promote meetings between parents and Church School teachers. No opportunity should be missed to impress upon parents how real is their responsibility in this matter.



(3) The committee further recommends that one of the first matters to be considered by this Committee should be that of a Church Nursery. The primary purpose of such a nursery would be to enable parents, who would otherwise be kept at home, to attend Sunday morning service by being able to leave their children under proper care. But the committee feels that it might be made to serve a valuable secondary purpose, that of affording an additional opportunity for religious education of the children.

An expressed desire for such a nursery has reached the committee from several quarters, and the committee feels that the matter is one deserving of careful and sympathetic consideration. Furthermore, the members of the Sigma Alpha Phi sorority have volunteered their services in the management of the nursery, should the scheme be adopted.

(4) The Committee suggests that Adult Education is a subject deserving of special study by the Committee on Religious Education.

## VI. YOUNG PEOPLE'S DEPARTMENT

The committee notes, and endorses, the finding of the Anniversary Committee on Youth in the Church "that there be larger opportunity for participation by young people in all programs and activities of the Church."

As additional steps in this direction the committee recommends (1) that the immediate supervision of this department should be placed in the hands of a special sub-committee of the Committee on Religious Education, presided over by the Director of Young People's Work; and (2) the appointment of a select group of six young people, to serve as volunteer assistants to the Board of Deacons, their duties to be assigned to them by the Deacons. The Committee believes that the institution of such a group will not only afford training in leadership and service but will form a stronger tie between the Church and the young men and women who are passing beyond the Church School age and who need encouragement and incentive to take an active part in Church work. The Committee regards training in leadership as a vital part of the work of the Young People's Department.

The Committee wishes to express its satisfaction with the appointment of Mr. Wayne G. Miller as Director of Young People's work and hopes that his efforts will be productive in strengthening the ties between the Church and its young people. It expresses the further hope that any program initiated by Mr. Miller will be such as can become part of the permanent program of the Church, to be continued after his term of office has expired.

## VII. WOMEN'S ORGANIZATIONS

The committee has taken under consideration the present scope and activities of the various women's organizations of the Church—that is to say, of the Women's League, the Lend-A-Hand Club, the Calling Committee,

the Sigma Alpha Phi Sorority—and, while it is not prepared to make specific suggestions for extending and developing these activities, it is of the opinion that something should be done to broaden their scope so as to enlist the active support of every woman member of the congregation, the object being to provide groups of various kinds according to the special tastes and inclinations of the members. Thus there might be a group for those interested in missionary work, another for those interested in social welfare, another for political and civic problems, another for service within the Church in connection with the socials and similar activities, and so on. The committee recommends that a meeting of the women of the Church should be called to consider the matter. In this way a comprehensive scheme might be worked out embracing the whole organized work of the women in the Church.

#### VIII. MEMBERSHIP

The committee believes that a definite movement should be instituted to enlist the more active support of Church members, both new and old. This should be directed towards securing regular attendance at the Sunday service and participation in the Church's organized activity.

#### IX. COOPERATION WITH THE OTHER CHURCHES OF NEW CANAAN

The Committee considers that this cooperation, in as full a measure as can be obtained, is highly desirable. It feels that it is an avenue of Christian service that should be fully explored, and suggests that a committee of three, a sub-committee of the Board of Deacons, might with advantage be appointed to consult with the other churches and investigate how their united efforts could be brought to bear on particular problems. The field of parental guidance and the religious nurture of children in the home, appears to be one in which all the evangelical churches might cooperate with special advantage. A spirit of Christian unity is something that our church should do everything in its power to further.

#### X. FUTURE GOALS

1. The Committee wishes to record its opinion that the present educational equipment of the Church is inadequate for its needs. It realizes that the times are not propitious for the immediate expenditure of a large sum of money for further building, but it hopes that plans for the future will include an up-to-date religious educational building with sufficient room and equipment for all departments.

2. The Committee believes that the time is not far distant when the Church should add to its staff a permanent full-time assistant to the pastor to

take charge of religious educational work and the work with young people. Presented the Twentieth day of November, 1933.

(Signed)

A. MERVYN DAVIES, Chairman.  
MAY ANNA STRATHIE,  
HARRIET C. HOYT,  
ANNIE M. BEHRE,  
CHARLOTTE TAYLOR HEYL,  
WM. E. PIPER,  
J. WILFORD ALLEN,  
IRENE ROGERS MILLER,  
ELIZABETH ROCKWELL MILLER,  
HELEN L. SCOFIELD,  
KATHARINE T. SMITH.

#### ANNIVERSARY COMMITTEES

In the planning and carrying out of this and other portions of the program of the anniversary observance, more than a hundred persons have served on various committees. Following are the names of these persons so far as they are on record. It must be stated, however, that many services were rendered by people whose names were never recorded as serving on any committee, and in many instances by persons who chose to remain unknown.

*Executive Committee*:—Judge Stanley P. Mead, Chairman; Miss Marjorie Parkington, Sec.; Gardner Heath, Walter Stewart, Samuel C. Fairley, D. A. St. John, Miss Fanny Hoyt, Dr. J. W. Allen, Mrs. Thomas Tunney, Mrs. W. C. Wood, Mrs. George Kellogg, Edwin H. Bouton, Miss Isabel Strathie, Rev. Merrill F. Clarke, Minister; Wayne G. Miller, Associate.

*Publicity Committee*:—Wayne G. Miller, Chairman; Walter M. Terry, Samuel C. Fairley (Miss Mary Louise Hall, Alternate), Lawrence Offen, Miss Marjorie Parkington.

*Committee on Historical Settings and Records*:—Mrs. Thomas Tunney, Chairman; S. B. Hoyt, George Kellogg, Mrs. Charles H. Demeritt, Gardner Heath, Mrs. Samuel C. Fairley.

*Committee on Church Nights*:—Mr. and Mrs. George Kellogg, Chairmen; Mrs. W. E. Piper, R. F. Bryant, J. B. Bouck, Jr., Mrs. Percy Davenport.

*Committee on Memorial Tablets*:—Mrs. M. F. Clarke, Mrs. W. C. Wood.

*Committee on Religious Education*:—Mrs. R. L. Thomsen, Chairman; A. Mervyn Davies, Miss Estelle Kellogg, Miss Eleanor B. Cantrell, Samuel C. Fairley, Mrs. Oliver Finch, Miss Ellen Gregory, Richard Weil, Edwin H. Bouton,



Mrs. W. E. Piper, Miss Ruth Silliman, Mrs. Kenneth E. Walser, Mrs. Gordon C. Aymar, Mrs. Laurence Offen.

*Committee on Youth in the Church*:—Mrs. Wayne G. Miller, Chairman; Mrs. Loren J. Keyes, Mrs. Gordon C. Aymar, Edwin H. Bouton, Ernest Urban, Lawrence Bauer, Miss Marjorie Parkington, Miss Elizabeth Piper, Miss Ellen Harriet Thomsen, Miss Ellen Gale, Miss Edna Barnes.

*Committee on Goals and Programs*:—A. Mervyn Davies, Chairman; Mrs. John Behre, Mrs. J. Howard Hoyt, Mrs. E. J. Smith, Miss Isabel Bouton, William Urban, Mrs. W. W. Torrey, Dr. J. W. Allen, Mrs. E. O. Heyl, Mrs. Wayne G. Miller, Mrs. George Strathie, Mrs. John White, W. E. Piper, Mrs. William Eten, Mrs. Myron Miller.

*Committee for Service to Aged and Shut-In Members*:—Mrs. B. P. Mead, Chairman; Mrs. George Kellogg, Miss Helen Rogers, Miss Louise Mead, Mrs. Fred Rockwell.

*Committee on the Observance of Community Sundays*:—William Urban, Chairman; William E. Piper, Frank H. Rae, Miss Mary B. Quigg, Harry Offen, Isaac R. Nesbitt, Miss Ellen Gregory.

*Committee on Special Gifts and Memorials*:—Rev. M. F. Clark, W. R. J. Planten, Joseph M. Silliman, Walter Stewart, Mrs. W. C. Wood, Mrs. T. W. Hall, Mrs. J. B. Bouck, Jr., Mrs. F. G. H. Fayen.

*Committee on Building Alterations*:—Walter Stewart, Chairman; Roger Silliman, Mrs. E. O. Heyl, Stephen Hoyt, Mrs. C. H. Black.

*Committee on Pageantry and Dramatics*:—S. B. Hoyt, Chairman; Mrs. S. B. Hoyt, Mrs. George Kellogg, Miss Estelle Kellogg, Richard Weil, I. B. Woundy, Laurence Offen, Louis Rockwell, Mrs. George Strathie, Lawrence Perry, Mrs. L. E. Katzenbach, Miss Dorothy Stearns, Miss Grace Isabel Colbron, Walter M. Terry.

*Committee on Dedication Sunday*:—Dr. Thomas Tunney, Chairman; Thomas F. Rae, Clarence E. Bouton, Miss Louise Mead, Merle Brown, Mrs. D. A. St. John, Mrs. Mary Rogers, Miss Fanny Hoyt.

The deacons and deaconesses of the church have been constituted a committee to conserve the values of the celebration and to adapt and work out the recommendations of the Committee on Youth in the Church, the Religious Education Committee and the Goals and Program Committee.

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## THE CHURCH IN 1934

### THE DEACONS SCRUTINIZE THE SPIRITUAL HEALTH OF THE CHURCH

It is right that, after we have been reviewing, yes, even re-living, the glorious history of our church in pageant and memorial, and included a play which dealt with present-day training of children and young people in Christian attitudes, a thoughtful person interested in the church should pause and say: "Your material progress through two centuries has been wonderful, something to be cherished and celebrated. But in fundamental spiritual growth and influence has the life of the church and its members kept pace?"

This it is the province of the Deacons to watch. The By-laws say of the Board of Deacons:

"A Board of Nine (9) Deacons, Three (3) to be elected each year to serve for three years, who shall have in charge the spiritual welfare of the Church."

The survey here offered, in the name of the Deacons, is an effort, incomplete at many points, to answer this difficult question, and to speak as our privilege and duty require.

#### I.

##### EVIDENCE OF CONTINUING SPIRITUAL VITALITY

Reviewing the hardships, struggles and new conditions to face which are evident in the two centuries of this church, one is convinced that great spiritual power and vitality have stirred and impelled its growth. No organization based on material interests solely could have endured, nor have been the Christian influence in the lives of hundreds of members of which our history is the record. We come away from reviewing it convinced that the spiritual value of eternal truths must, to a large degree, have been the driving force in the life of our church. Through many changes in the intellectual climate, shifts in thought of the world without and of emphasis as to what constitutes the very heart of the Gospel, material advances which have altered home life as well as personal habits and attitudes, and a theological change from rigid Calvinism to "Beliefs commonly held by Modern Christians" (as the best summary of today's faith is entitled), something akin to the faith, hope and love which abide have been present here.

When the church began, it was supreme in the ordinary life of its members, in matters ranging from civic interests to the discipline of the individual.

Every resident of Canaan Parish had to be a member of our church, and at least support it by paying taxes. Community sentiment as well as the rules practically forced him to attend its services. The meeting-house was for assemblies which laid the tax and discussed parish improvements, as well as for divine worship. In a real sense, the pastor of the church was the absolute leader of the parish, in things temporal as well as spiritual.

This "theocratic government" was altered by the beginnings of other groups worshipping under other than the congregational system, and ended with the incorporation of the town (1801). The church, now dependent on the voluntary gifts of its members, met the great change without disaster. The teaching, both as a result of this withdrawal from civic powers, and as a reflection of then current emphasis, seemed to concern itself almost entirely with the individual life of its members. Salvation of the individual, the right belief and spiritual growth of each one, were the major concerns, as all were taught to think of their lives as brief interludes here, the gift of a sovereign and stern God, before the realities of a very bright heaven or a darksome hell. Sinners all, unable to fathom the mysteries of divine "election," as concerned them, they could only believe and hope. Nonetheless, they adhered to a lofty ethical code, and the added virtues of thrift and hard work, although nothing they did could alter the divine decree which had settled their future world. One understands how the gentler Methodist teaching of the grace of God fell on grateful ears, and withdrew many to that group.

## II.

### "CHRISTIAN PIETY" AT ITS BEST

This period, when the church here and elsewhere was disposed to keep within itself, to distinguish between the worldly and the unworldly, and to mind very strictly the things of God, leaving alone the things that were Caesar's, produced a high order of individual character and of spiritual beauty. It was "Christian piety" at its best, and did not soon die out. All of us can recall Christian personalities here of strength and winsomeness, great lives lived within small surroundings and worldly limitations, but wonderful witnesses to the power of spiritual things. They were nourished and guided and inspired by the saintly example and gracious leadership of men in our pulpit, whom we have honored in this celebration, with the thought in our minds that there must have been spiritual strength in the pulpit to develop it in the pew.

## III.

### A WIDENING TASK FOR THE CHURCH

Changes of thought and emphasis, however, in Protestant teaching have been many and rapid since the "Great Awakening" of 1826. Sermons of our



pastors which have been preserved show that all were scholarly enough to know what Darwin meant, when he appeared, and "the higher criticism," and the scientific understanding of the world about us. When at the end of the 19th century a new sense of concern for the conditions of other people's lives was felt, this too was seen to have its basis in the teaching and life of the New Testament. It was plain that a fine and beautiful individual life of the spirit is not enough, but that it must, as the Master said, show itself in good works. Personal goodness was seen to include not only personal integrity, and church loyalty, but business relations, as employer and employe, and the spirit and attitudes toward one another fostered and developed in the church must be taken out into the manifold ways of man's life, the community, the state and nation of which he is a part.

The growth of this emphasis may be traced by comparing the sermons of the Rev. Robert Silliman, Rev. Justus Mitchell, Doctor Hoyt and the present pastor. In no sense is the present "social emphasis" exclusive. We believe no less than our fathers in the necessity and beauty of a deep spiritual life for each individual member of the church. We hold that this "new" emphasis comes only as a fruit of the abiding Christian experience of God in Christ. And we hope that the church today, enriched by having just called to remembrance its history and the memory of saintly individuals developed within the walls of its three houses of worship, is meeting the challenge of the present in the ministry of service which it is rendering both here and in its notable share in the world-wide task of the Kingdom. We devoutly hope that, as the times call for Christ-like lives as never before, we are keeping open here the channel to the Power which develops them. In an ever more complex world, we feel the demand that such should be lives of influence. The Kingdom of God for which Jesus stood, and preached and lived, must, we feel, be realized more effectively now, so that the things He hated,—injustice, selfishness and self-seeking, oppression of the poor and weak by the rich and powerful, misery, crime and war,—may be banished. This is our prayer and purpose for both individuals and the family of men.

#### IV.

##### LOSSES AND GAINS

We who hold this purpose today never knew any other kind of church than that composed of voluntary membership. Yet in a survey of two hundred years, we are reminded that for nearly seventy-five, everybody had to belong to the church. William Drummond's "Visitation Record" (printed in this book) lists everybody in Canaan Parish as a person on whom he called as pastor, even though some were Church of England members. Today there are two other Protestant churches, a Roman Catholic and a Christian Science Society, as well as an African Methodist Mission. And the total Church mem-

bership of all five does not equal the population. We live in a day of indifference among many to organized religion.

Such a shift throws a new light on our present task and situation. It means that there is a constant watchfulness to gather in new voluntary members. New Canaan has become the home of many former members of churches in New York and elsewhere. From these families, who have known Congregational or Presbyterian church life, many of our finest newer members are drawn. Others who were confirmed in European churches like the Lutheran and Reformed have added strength. Young people, trained in our Church School, are often from families without more than nominal church connection. These have become members of the church. And several of our active members live at some distance in neighboring towns, able to attend the services because of the quick automobile transportation.

But to realize that only a percentage of the population is connected with any church intensifies our task as regards our community. To establish and maintain the high standards we feel should prevail where we live, means great seriousness of purpose for active members. A natural expression of the ideals in which we have been nourished is in civic responsibility. It remains true today as formerly that church membership fosters consciousness of duties as citizens. The list of our own members holding public office in town and State is notable.

Behind this participation, and the ideals of our home life, we feel sure that there are spiritual power and growth. Such concerns of the spirit cannot be measured categorically or by any definite system. They are essentially quiet, very personal, often unappreciated forces. But we would point to certain expressions of conviction which have been put into words. "The Aim and Purpose of this Church" was the topic of brief statements made by fifteen of our members three years ago, in response to a request by the pastor. They presented a varied but vivid picture of our church, what it meant to its members, and what they hoped it might become more fully. (The statements have prompted wide comment from other churches, and were printed last year in "The Congregationalist" now the "Advance.") The faithful service of many in our Church School and the church societies attests the attitude of many. The formation of new groups as our numbers grow, for special service, and of a strong new Young People's Department, and the enlargement of the women's work about to take place, all signify much.

We are happy to record the whole-hearted participation of our membership in this anniversary celebration, and the sustained interest throughout its program. Serious work has also come out of it, especially the study and reports of some of the committees, like that on work for the young people, and on "Goals and Aims." (These are printed in this book.) We see in them evidences of deep spiritual insight, and feel that they are admirable expressions

of our spiritual aims and purposes at this period. The Board of Deacons urges a careful study of both.

V.

“GO FORWARD”

Gratefully recognizing the service of many in our church program, we must, on the other side, be honest and admit that at times there is a tendency to let a few carry the burden. Too often many of us are apt to think of our Sunday service as a service of worship and sermon for which minister and choir are solely responsible, and to leave the spirit and purpose of the worship solely to them. Thus we lose sight of the spiritual fact that worship, its mood and its ministry, depends on the participation of us all, when we set ourselves to the common engagement of seeking God in music and prayer and meditation. We must confess that there are opportunities for service with the young members of our congregation which are being neglected, and which cry out for direction by consecrated leadership of older members. And we must also agree, to our shame, that in the face of community demands for right and bold action, we are too often indifferent and cold. We accept as inevitable conditions which, if we were all fired with the true New Testament spirit, we should never tolerate nor condone.

So we must conclude that we cannot answer the question yes or no, as to whether our spiritual growth and influence as a church have kept pace with our material progress. At times we are on the road with the Master, and again we lag badly. Yet it is a very hopeful sign that in a commemoration and celebration such as we have just had, we have not glorified in the past alone, but have honestly asked ourselves—and constantly throughout our anniversary—if we are measuring up, not only to our past and to the record of those who have gone before us, but to what Jesus Christ has a right to expect of us in this day and generation.

“Only speak to the children of Israel, that they GO FORWARD.”

The Board of Deacons.

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ACTION RESULTING FROM THE REPORT OF THE  
ANNIVERSARY COMMITTEE ON YOUTH IN THE CHURCH

Participation in the anniversary observance by the younger members of the congregation, particularly those of high school age, was encouraged through the appointment of a special committee to consider the program of the church as it applied to this particular group. This committee, whose members are listed elsewhere, studied not only the existing church program for youth, but the work being done with young people in other churches. Back of the report as presented by the committee was a great deal of constructive work and careful study of the aims of the church in its work with youth, and of the methods best adapted to realize those aims.





#### YOUNG PEOPLE'S DEPARTMENT

Reading from left to right, rear row: Letitia Roche, Helen Cable, Marjorie DeNike, Ellen Harriet Thomsen, Mary Jane Lewis, Helene Bach, Mrs. Ethel Finch, Hilda Orpet, Miss Ellen Gregory, Margaret Wylie, Harry Thomas, Florence Rieble, Edith Roche, Miss Ruth Silliman; middle row: Allan Wylie, Albert Orpet, Betty Henry, Irene Smilansky, Helen Davenport, Edward Bickford, Harold Mead, jr., Raymond Tilly, Marian Sisco, Norman Littel, William Wylie; front row: Donald G. Bridgman, Wayne G. Miller, Nancy Lewis, Vincent Tibbals, Helen Ritzo, Verdin Cantrell, Ellen Gale, Howard Streychmans, Myron Keyes, James Bickford, William Holiday.

Pursuant to the recommendations made by the committee on Youth and the Church, the young people's work was reorganized into a Young People's Department of the church which should include all activities of the congregation for high school youth. This department in its first year stressed worship and the building of worship and activities programs by the young people themselves. It met as one of the departments of the church school on Sunday mornings, and held its separate service on Sunday evenings. Its first officers were William Wylie, Jr., President; Miss Edna Barnes, Vice-President; Miss Helen Davenport, secretary, and Richard Weil, Treasurer.

At the annual meeting of the church, in October, the Rev. Merrill Fowler Clarke announced the appointment of Wayne G. Miller as part-time employed director of young people's work for the church. This addition to the staff was made possible through an anonymous gift to the church for this purpose by two members of the congregation. Mr. Miller assumed his new duties on November 1, working under the direction of a committee on Young People's Work appointed by the Deacons. The first members of this committee were:—

W. E. Piper, Deacon,  
Mrs. Paul Halstead,  
Mrs. Gordon C. Aymar,  
Donald G. Bridgman,

Frank Rae,  
Barbara Stearns,  
Ruth Becket,  
William Wylie, Jr.

## A BRIEF HISTORY OF THE BOARD OF TRUSTEES

BY GEORGE E. KELLOGG, *Church Clerk*

In the early years of this church there was no Board of Trustees. The church was organized into what was called "The Church Society" and "The Societies Committee" was the operating unit, somewhat as our present Board of Trustees is today. During the first hundred years or more, most of their work consisted in the mere upkeep of the property. Very little money was available and not much was needed, there were no "trust funds" of the church to be looked after, and the minister received the only salary paid which was a very small sum as we measure today. The actual material upkeep of the church property was done voluntarily by the members themselves. When benches needed repairing, steps fixed, or door squeaks silenced, some member or members came forward to do the work as their contribution toward having a meeting house. There were no stoves to eat coal, no carpets to wear out, no paint to be renewed, and no plumbing to be repaired. The duties of the Societies Committee were comparatively simple.

This condition prevailed without very much change during the life of the first and second church buildings. However when the present building was erected, more modern equipment came into use. Stoves were installed, oil lamps used for lighting, and comfortably cushioned pews placed for use instead of the old hard wooden benches. The Societies Committee then had more things to attend to. More money had to be raised, for expenses began to mount. It became necessary to hire a sexton to keep the larger building in good order and to look after the property. The records of the Society back in the early days are very meager and we can only conjecture what the committee's duties actually consisted of, but no doubt they had problems about the management of the church property which were just as serious to them as many present day problems are to our Board of Trustees.

In the year 1902 this church was incorporated under the laws of Connecticut as "The Congregational Church of New Canaan" and the Church Society passed into history. The business of the church since that time has been in the charge of a Board of Trustees consisting of six members. These members are elected at the annual church meeting, two each year, to serve for a term of three years and are not immediately reappointable. The duties of the Board of Trustees as defined by the by-laws of the church read as follows:

"The board of trustees shall have charge of the financial affairs of the church. They shall have the care of all property of the church, real and personal, except such moneys as may be contributed for charitable and benevolent purposes; they shall certify all bills and turn the same over to the Treasurer for payment, but shall have no authority to buy, sell or transfer, or mortgage, any real estate without the same first being submitted to the church for approval. The

board of trustees shall make and present to the church at the annual meeting, a budget of the probable—and extraordinary expenses required for the ensuing year, and of the probable income. Should a deficit occur during the year they shall take such action as they deem best to promptly provide for meeting such deficit.”

Previous to 1923 the chief source of income of this church was the renting of pews. At first a yearly auction was held by the Societies Committee and those bidding the highest had possession of the pew they selected, for the ensuing year. Pews in certain sections of the church, being more desirable than others, brought a higher bid. This system brought about much hard feeling among the church members, and was later changed so that a fixed sum was placed as the value of each pew. When desired, each pew was rented to the holders of the previous year. This did away with all competition and prevented considerable ill will. In 1923 the renting of pews was discontinued entirely and they were made free to all.

About 1910 electric lights were installed and the horse sheds that bounded the church on the South and West were removed to make parking space for automobiles.

In 1913 a major renovation of the church was made. In the church proper a very elaborate decoration on the ceiling and walls of dismal gray scrolls and odd patterns, was removed and the room painted a light ivory with mahogany pews; new carpets were laid and a complete change of entrance to the balconies made. Previously two narrow winding stairways led to the balcony from the front vestibule. These were removed and beautiful open stair cases installed directly inside the church room. The rear pews in the balcony were removed and the space divided into boxes with comfortable chairs, making possible a considerable increase in revenue as these box seats were most desirable and brought a good rental. During these alterations the room was closed to meeting for the entire winter.

The various Boards of Trustees from time to time have had a frequently recurring problem over the ownership of the so-called Church Green,—that piece of property running from the corner of Park Street and North Main Street to Seminary Street, directly in front of the church property. The deed of this land to Canaan Parish, from the town of Norwalk is most indefinite in view of present conditions and several claims of ownership have been made by property holders whose property borders it. The piece between Seminary Street and St. John Place was sold sometime ago and the purchaser immediately began to fence it in and inclose the front green as well, upon which action the Board of Trustees secured an injunction against it. The matter was argued out by attorneys for both sides who advised that both parties quit claim their interests to the Town of New Canaan, providing the green should be kept open for all time as a public park property, and this was



done. A later dispute about the ownership of the green to the North of the church arose and was not settled until the church finally purchased the property on which it fronted.

The Board of Trustees in 1917 made a complete renovation and redecoration of the Church School room, at which time the kitchen was much enlarged and the addition of a memorial class room to the Northwest was made. This memorial was presented in the memory of Richard M. Northrup, a former member of the school.

In 1920 Mr. Guy McLane presented the church with a new organ in memory of his father, Dr. James McLane, and the installation was made under the direction of the Board of Trustees. This installation called for considerable alteration to the organ loft and provision in the basement for the electric blowing apparatus. In this year a new heating plant was installed and changes made in the church porches. The front entrance porch was entirely rebuilt and a wooden porch along the South side of the church extending to the church school room was removed and a cement walk laid a few feet from the building and on the ground level.

A change in ministers in 1922 when Rev. Merrill Fowler Clarke followed Dr. J. Howard Hoyt, who resigned, and was made pastor emeritus, brought about an extensive renovation of the parsonage and the creating of an annuity to Dr. Hoyt—for life. From that time to the present, financial matters of the church have taken on larger proportions. A plan of an annual budget was adopted when pew rentals ceased in 1923, and "an every member canvass" has been carried out each fall to supply the needed revenue to meet the budget. The church income has approximately tripled since that time.

In 1925 acousticons were installed in variously separated pews to aid those hard of hearing to enjoy the services. In 1927 a gift of land was received from Mr. Thomas W. Hall. This parcel extended the church property to the west and now serves as a greatly needed automobile parking space.

In September 1927 the Board of Trustees carried on extensive negotiations with the owners of the property directly adjoining the church on the north, with a view to securing it as the church parsonage. These negotiations were successful and the property acquired, the old parsonage being traded in as part payment. The Board of Trustees felt this was an excellent move as it made the church and parsonage property one complete unit, increasing its value and at the same time providing a more fitting home for the minister. The new building provided several much needed class rooms for the church school and settled for all time the ownership of the green to the east of the property.

In 1931, still another renovation of the church room included redecorating, new lighting fixtures, and new curtains. At this time a change was made in the west end, where several of the so-called "Amen pews" were removed to make possible entrance doors from the church to the church school room and

the pastor's study. At this time, also, a new furnace was installed, new chimneys were built and a fire-proof room constructed around the furnace.

A complete change in the drive entrance to the new parsonage was made in 1932. The drive, which previously entered directly from Park Street, was closed up entirely and a new drive built entering from the church drive at the north end of the front steps. New trees and shrubs were planted and the general appearance much improved.

In 1933, in connection with the observance of the church's two hundredth anniversary, much needed improvements were made in the church school room. A new vestibule and entrance was built at the southeast corner, two large and modern wash rooms were provided, and an oil burner installed in the furnace. This last addition made possible a fine recreation and class room in the basement where coal bins had previously occupied the space.

Innumerable things in the matter of upkeep are being handled constantly by the Board of Trustees, and the several items mentioned here touch only the high spots in the many duties and problems that have occupied them. During the past fifty years approximately twenty-five thousand dollars has been bequeathed to the church in the form of Trust Funds, and the Board of Trustees has had to handle this money, finding safe investment for it and watching it carefully against depreciation.

At all times there is much for the Board to do and worry about, always minor repairs, periodically major repairs, and very frequently heavy emergency repairs or replacements in equipment that tax the resourcefulness of the Board to the utmost.

The present excellent condition of the entire church property and finances is due to the wise direction of our minister, Mr. Clarke, the careful management of the Board of Trustees and the wonderful cooperation and generosity of the church members and friends. During the past twenty-five years between thirty and forty thousand dollars has been expended on improvements alone. It has never been in better condition or at a higher degree of efficiency than at the present time.

## FINANCIAL REPORTS

CHURCH TREASURER — October 1, 1932 — September 30, 1933

### Current Expenses — Receipts

Bal. Sept. 30, 1932 .....	\$ 571.44
Envelopes .....	11,160.99
Plate .....	1,427.26
Int. Div. Rent, etc. ....	1,589.64
Donation for Bulletin Board .....	70.00
"    " Driveway .....	400.00
"    " Boiler Section .....	250.00
"    " Oil Burner .....	300.00
"    " Anniv. Printing .....	50.00
"    " Mr. Miller's Salary .....	500.00
"    " Cinema Film of Pageant .....	50.00

Total receipts .....	\$ 16,369.33
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### Expenditures

Minister .....	\$ 4,500.00
Sexton .....	972.00
Music .....	1,209.46
Printing .....	291.21
Fuel .....	691.79
Light and Water .....	194.61
Incidentals .....	326.51
Organ Repair .....	26.76
Interest .....	25.00
Maintenance .....	145.94
Greens .....	40.00
Pulpit Supply .....	203.50
Assessments .....	60.85
Clerical Work .....	73.52
Anniversary .....	350.00
Paid on Notes .....	500.00
To Res. Acct. for Repairs .....	600.00
To Res. Acct. for Insurance .....	720.00
To Treas. of Benevolences .....	3,542.30
Bulletin Board (donated) .....	63.08
Printing for Anniv. " .....	50.00



Driveway	"	400.00
Boiler Section	"	250.00
Oil Burner	"	300.00
Mr. Miller's Salary	"	300.00
Reserved for purposes donated		250.00
Bal. Sept. 30, 1933		282.80

\$ 16,369.33

Indebtedness on Notes Sept. 30, 1932	\$ 3,000.00
" " " Sept. 30, 1933	2,500.00

### RESERVE ACCOUNT

#### Receipts

Bal. Sept. 30, 1932	\$ 882.39
From Gen. Acct. for Repairs	600.00
" " " " Ins.	720.00

Interest	28.20	\$ 2,230.59
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#### Expenditures

Insurance	\$ 162.74
Alteration and Repairs	801.34
Bal.	1,266.51

\$ 2,230.59

### ANNIVERSARY BUILDING FUND

#### Receipts

Rec'd to Sept. 30, 1933	\$ 3,434.32
Expended to Sept. 30, 1933	661.42

Balance Sept. 30, 1933	\$ 2,772.90
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Gerhard F. Behre.

Assistant Treasurer.

### SCHOLARSHIP AID FUND

(For loans to students recommended by the Superintendent of Schools, the Minister and the Treasurer of Benevolences.)

#### Receipts

Balance, Oct. 1, 1932	\$ 209.00
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Interest .....	4.18	
" .....	.23	
		<hr/>
		\$ 213.41
Disbursements		
Loan to student, Feb. 14th .....	\$ 200.00	
Balance, Sept. 30, 1933 .....	13.41	
		<hr/>
		\$ 213.41

Rosalie R. Hall,  
Treasurer.

## REPORT OF THE CHURCH BENEVOLENT AND DEACON'S FUND

### Receipts

Balance September 30, 1932 .....	\$	
From envelopes, special gifts, church societies ..	4,318.47	

### Disbursements

To church board from envelopes .....	\$ 2,353.71
From Woman's League to projects .....	500.00
From Church School to projects .....	105.00
From Young People's Federation to project ....	7.50
To Federal Council of Churches .....	200.00
To (Africa) Project of Lend-A-Hand Club ...	12.50
General Theological Library .....	10.00
County Y. M. C. A. work for boys .....	50.00
Volunteers of America .....	5.00
Stamford Hospital Aid Society (Ward Supplies)	60.00
Norwalk Hospital .....	20.00
Red Cross Thanksgiving Collection .....	51.67
Fairfield County Council of Religious Education	20.00
Printing .....	8.60
Loans .....	198.10
Local Aid .....	606.39
Gift to Disabled Minister .....	5.00
Connecticut Council of Churches .....	10.00
Balance September 30, 1933 .....	95.00

Rosalie R. Hall,  
Treasurer.

## THE YOUNG PEOPLE'S FEDERATION

Total Receipts on hand		
September, 1932, to July, 1933 .....	\$	17.95
Total Disbursements .....		17.75
		<hr/>
Balance on hand, Sept. 30, 1933 .....	\$	.20

## WOMAN'S LEAGUE — TREASURER'S REPORT

### Receipts

Balance on hand Oct. 10, 1932 .....	\$	27.96
Rec'd from memberships .....		42.00
Rec'd from contributions .....		357.30
From suppers (above expenses) .....		11.61
From luncheons .....		28.55
From Sunshine boxes—Ministerial Relief .....		67.51
Contributions for bags and Parcel Post .....		18.00
Receipts from Play .....		21.75
Birthday Tea at Parsonage .....		63.67
For use of Lecture Room .....		3.00
Collected for Christmas Gift Books for		
Miss Silliman and Miss Carter .....		15.35
Talent earnings .....		24.35
		<hr/>
Total Receipts .....	\$	681.05

### Disbursements

Towards Miss Silliman's Salary .....	\$	170.00
"    Miss Carter's Salary .....		30.00
For Bible Woman .....		50.00
For work at Tongaloo .....		50.00
"    "    "    Schauffler .....		50.00
"    "    "    Thorsly .....		50.00
"    "    "    Pleasant Hill .....		50.00
"    "    "    Porto Rico .....		50.00
Springfield College .....		5.00
Sunshine Money (Ministerial Christmas Fund) ..		67.51
Gauze and sewing materials .....		28.97
Printing, parcel post, freight, cost of bags .....		42.19
Speaker's expenses .....		7.00



New kitchen utensils .....	5.15
Christmas Gift Books .....	15.35

Total Disbursements .....	\$	671.17
Balance on hand Oct. 6, 1933 .....		9.88

Respectfully submitted,

Florence L. Mead,  
Treasurer.

## REPORT OF TREASURER OF CHURCH SCHOOL FOR THE YEAR 1932-33

### Receipts

Balance on hand Oct. 1, 1932 .....	\$	43.66
Received Collections .....		342.86
Received Interest .....		334.10
		<hr/>
	\$	720.62

### Disbursements

For Benevolences:		
Fairfield County Council of Religious Education	\$	50.00
American Missionary Association .....		45.00
American Board .....		45.00
Cong. Extension Society (Children's Day Collection) .....		60.00
Visiting Nurse (Milk Fund) .....		25.00
Current Expenses:		
Church School Supplies .....		104.07
Teacher's Salary (To Jan. 1, 1933) .....		71.00
Christmas Expenses .....		45.10
Delegates to Conferences .....		55.90
Flowers .....		5.00
Cradle Roll .....		10.00
Balance on hand Oct. 1, 1933 .....		204.55
		<hr/>
	\$	720.62

Respectfully submitted,

Mabel F. Davis.

## THE RAYMOND FUND

In a will made in 1887, Mr. William E. Raymond, long a deacon of the Church, created a trust to be known as the *Mission Fund of the Congregational Church*, the chief purpose of which was to provide for a minister who should seek out communities deprived of religious services and Sunday Schools, wherever they might be in Connecticut, and work among them "as a home missionary or evangelist." He asked the Church to assume responsibility for this Trust, (1) by nominating members to be trustees of it, and (2) by appointing the missionary and, through a committee, directing his work.

Not until 1911 was the Fund large enough to yield the minimum salary (\$1,600.00) stipulated in the will. Then the first Appointee, the Rev. Wilson R. Stewart, began his work, serving until 1919. The North Stamford Church, now strong, and equipped with a beautiful community house as well, was his first field. In 1919, however, the income dropped so the work had to be stopped, and for many years, despite the faithful efforts of the trustees, the Fund seemed more of a burden than an asset. With the sale of the "Raymond Block" on Main Street, however, in 1925, the principal of the Fund was greatly increased, and the income was sufficient to pay a salary of \$3,500.00 (so set by the Church and Probate Court because of increased living costs over the year the will was drawn), and the Rev. Fred R. Bunker, a former American Board missionary to Africa, and at the time the pastor of the Wilton Church, was appointed. In addition, surplus income of about \$2,800.00 a year was divided equally, as the will directed, between the American Board for Foreign Missions and the Home Boards.

Mr. Bunker's work has included the revitalizing of churches in Easton, New Fairfield, Monroe, Lordship, in this county, and in Stonington, Grassy Hill (Lyme), and many other places. Easy transportation by car having come in to accelerate the work as Mr. Raymond could not have dreamed it possible, Mr. Bunker has also covered the entire State with his illustrated lectures on mission countries, with resulting impetus to the world-wide task of the churches, without which no local church can be fully alive. In 1932 a more remarkable extension of the work was begun when Mr. Bunker, still doing the specific tasks outlined in the Trust, became associated with both Yale Divinity School and Hartford Seminary Foundation (without salary from them), to counsel and give oversight to students of those seminaries working in rural communities as part-time pastors. Many of them being inexperienced, this is proving of great benefit to rural churches such as Mr. Raymond had in mind when he set aside funds to minister to them.

Eighth. As soon as the net annual income of said residue of my estate so held in trust, after all the foregoing provisions of my will are fully satisfied, shall be sufficient therefor, and so long as said net income shall be so sufficient, I direct said trustees and their successors in said trust to employ, at a salary of sixteen hundred dollars per year, to be paid out of said net annual income in equal quarterly yearly payments an orthodox evangelical clergyman of the Congregational Church, duly ordained, and of undoubted Christian character, piety, learning, and efficiency as a minister of the gospel, to be designated by said Congregational Society of New Canaan, and to be examined and approved by such Association of churches, or ecclesiastical council or body as shall for the time being be customarily called, assembled or consulted by <sup>the</sup> Congregational Church in said New Canaan connected with said Society and to which I belong, in the settlement of a pastor; which clergyman, while so employed, shall not be settled over nor steadily minister to any particular church or congregation, or in any particular place, but whose duty shall be to serve as a home missionary or evangelist in laboring and preaching the gospel of Jesus Christ in such places within the State

EXCERPT FROM THE WILL OF WILLIAM E. RAYMOND, 1887.



So the Fund is serving a very useful purpose in Christian work in the State. The methods of attacking the "rural church problem" have been advanced beyond anything Mr. Raymond knew, as for example the movement to merge into a Federated Church the two and three feeble denominational bodies once common in even the smallest communities. Yet his prevision was almost prophetic: He wished the appointee to work among those "destitute of" or "not disposed to avail themselves of" regular church life, and to act "in harmony and cooperation with local clergymen, and so as to build up and strengthen, and not weaken or divide the local churches." The rigid and often bitter sectarian life of 1887 being considered, that is truly notable. Now, in 1934, Congregationalism in Connecticut is re-formed, with a General Superintendent and a vigorous leadership which is concerned with the religious welfare of all parts of the State. The prospect is, with close cooperation between the Church Mission Fund missionary and the Superintendent, for still more constructive work. Meantime, the results already accomplished have greatly enlarged the influence of this Church in the State, and the interest of its members in the Christian work of the State.

The present Trustees, members of the Church, are John H. Behre and Joseph M. Silliman, no third having been nominated since the death of Charles S. Benedict, who served faithfully until his death in 1932.

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#### ESTATE OF WILLIAM E. RAYMOND, DECEASED

SUMMARY report of last accounting to Probate Court from July 7, 1932 to July 7, 1933.

Detail copy of same was sent to Mr. George Kellogg, Church Clerk.

Receipts	
Interest on Mortgages and Notes .....	\$ 6,480.00
Interest on deposit in N. C. Savings Bank .....	230.84
	<hr/>
	\$ 6,710.84
Balance, July 7, 1932 .....	8,790.01
	<hr/>
	\$ 15,500.85

Disbursements	
Rev. Fred R. Bunker .....	\$ 3,500.00
Congregational Home Mission Society .....	1,585.54

American Board of Commissioners for		
Foreign Missions .....	1,585.55	
Miscellaneous .....	479.36	7,150.45
	<hr/>	
Balance on hand, July 7, 1933 .....		8,350.40
Investments:		
Loans on 1st Mtges. and Notes .....		120,500.00
	<hr/>	
Grand total of Estate .....		\$128,850.40
E. and O. E.		
New Canaan, Conn.		
Oct. 20, 1933.		

Joseph M. Silliman.  
John H. Behre,  
Trustees.

# THE CHURCH ORGANIZATION 1933-1934

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## PASTOR

REV. MERRILL FOWLER CLARKE

## MINISTER UNDER THE RAYMOND FUND

REV. FRED A. BUNKER

## CHURCH CLERK

GEORGE E. KELLOGG

## BOARD OF DEACONS

J. WILFORD ALLEN, M.D.

A. MERVYN DAVIES

JOHN SHERMAN HOYT

MRS. GEORGE E. KELLOGG

MRS. BENJAMIN P. MEAD

JUDGE STANLEY P. MEAD

HARRY B. OFFEN

WILLIAM, E. PIPER

MISS HELEN ROGERS

WILLIAM W. TORREY

WILLIAM URBAN

## SUPERINTENDENT OF CHURCH SCHOOL

STANLEY P. MEAD

## TREASURER OF THE CHURCH

GERHARD F. BEHRE

## ASSISTANT TREASURER

LAWRENCE D. ST. JOHN

## TREASURER EMERITUS

GARDNER HEATH

## TREASURER OF BENEVOLENCES

MRS. THOMAS W. HALL

## FINANCIAL SECRETARY

MRS. THOMAS TUNNEY

## BOARD OF TRUSTEES

J. H. BOUCK, JR.

PAUL B. HALSTEAD, Secretary

STEPHEN HOYT

HENRY W. SAXE, Chairman

JOSEPH M. SILLIMAN

ROGER SILLIMAN

MRS. CARLYLE H. BLACK, MRS. ERNST O. HEYL, House Committee



## THE WOMEN'S LEAGUE

President—Miss ANNA ST. JOHN  
Vice President—Miss ESTELLE KELLOGG  
Recording Secretary—Mrs. MERVYN DAVIES  
Corresponding Secretary—Mrs. FRED ROCKWELL  
Treasurer—Miss F. LOUISE MEAD

## YOUNG PEOPLES' DEPARTMENT

President—WILLIAM WYLIE, JR.  
Vice President—EDNA BARNES  
Secretary—FLORENCE DAVENPORT  
Treasurer—RICHARD WEIL

## COMMITTEE ON RELIGIOUS EDUCATION

Representing the Deacons—A. MERVYN DAVIES, WILLIAM E. PIPER  
Representing the Church School—ELLEN M. GREGORY, ESTELLE KELLOGG,  
STANLEY P. MEAD, Mrs. R. L. THOMSEN.  
Representing the Trustees—PAUL B. HALSTEAD  
At Large—Mrs. CARLYLE H. BLACK, Mrs. ERNST O. HEYL, LOREN J. KEYES

## COMMITTEE ON YOUNG PEOPLES' DEPARTMENT

WILLIAM E. PIPER  
Mrs. GORDON C. Aymar  
DONALD S. BRIDGMAN  
Mrs. PAUL B. HALSTEAD

RUTH BECKETT  
FRANK D. RAE  
BARBARA STEARNS  
WILLIAM WYLIE, JR.

## SEXTON OF THE CHURCH

CYRIL BARNES

# MEMBERSHIP LIST SEPT. 1, 1934.

Achorn, Mrs. William	Black, Mrs. Carlyle H.
Anderson, Frank G.	Bouck, James B., Jr.
Anderson, Mrs. Frank G.	Bouck, Mrs. James B., Jr.
Anderson, Frank W.	Bouck, Miss Helen
Anderson, Mrs. Frank W.	Bonnett, Miss Helen
Allen, Dr. J. Wilford	Bouton, Clarence E.
Allen, Mrs. J. Wilford	Bouton, Mrs. Clarence E.
Atkins, Mrs. Betty Ray	Bouton, Mrs. Edwin
Aymar, Gordon Christian	Bouton, Miss Isabelle
Aymar, Margaret White (Mrs. G. C.)	Bouton, Edwin H.
Aymar, Carol Pennrhyn	Bridgman, Sarah Atherton
(Daughter of G. C.)	(Mrs. D. S.)
Bach, Mrs. Matthew	Bridgman, Donald Storrs
Bach, Miss Fannie	Brown, Mrs. Louis C.
Barracclough, J. R.	Brown, Merle
Barracclough, James R., Jr.	Brown, Mrs. Merle
Banzhof, Ralph C.	Briggs, Mrs. Stephen
Barrows, Paul M.	Bryant, Roswell
Barrows, Mrs. Paul M.	Burdett, Edw. A.
Bartow, Miss Clara A.	Burdett, Mrs. Edw. A.
Bartow, Miss Edith M.	Calton, Mrs. Cornelius
Bartow, Miss Harriet	Calvin, Mrs. Gertrude Johnson
Barlow, Lorraine Emerson	Caniff, Miss Muriel
Barlow, Nadine Duvall	Cantrell, Miss Elinor Baldwin
Bauer, Mrs. Anna	Cantrell, Verdin S.
Bauer, Alfred	Caruso, James
Bauer, Hugo	Caruso, Albert
Bauer, Lawrance Edward	Cedergren, Mrs. Carl
Bauer, Helmuth	Chichester, Mrs. Sarah E.
Behre, John H.	Chichester, Miss Mary
Behre, Mrs. John H.	Clark, Miss Mary A.
Behre, Gerhard F.	Clarke, Mrs. Merrill F.
Behre, Mrs. Gerhard F.	Corry, Dr. Robert T.
Behre, Edward	Corry, Fletcher P.
Behre, Karl H.	Corry, Mrs. Fletcher P.
Bickford, James Alfred	Conklin, Miss Anabel S.
Bickford, Mrs. James A.	Costima, Mrs. Matilda Calton
Bickford, James Richard	Costalles, Mrs. Clorance
Bickford, Edward	Cottam, Richard
Black, Carlyle H.	Cottam, Mrs. Richard

Crissey, Mrs. Eliza	Gerdes, A. M.
Curtis, Harry L. S	Gerdes, Mrs. A. M.
Curtis, Mrs. Harry L. S	Gifford, Arthur Poole
Cutbill, Mrs. Beatrice	Graff, Charles
Davenport, Maurice	Graff, Mrs. Charles
Davenport, Mrs. Maurice	Graff, Charles Russell
Davenport, Percy	Graff, Howard M.
Davenport, Mrs. Percy	Granger, Mrs. William
Davenport, John Lawrence	Greene, Miss Adele
Davenport, Helen Hewitt	Greene, Ernest, Sr.
Davies, A. Mervyn	Greene, Mrs. Ernest, Sr.
Davies, Monica Borglum (Mrs. A. M.)	Greene, Ernest, Jr.
Davis, Mrs. C. Louis	Greene, Mrs. Ernest, Jr.
Davis, Heyward	Gregory, Miss Ellen Margaret
Davis, Mrs. Heyward	Grupe, William G.
Davis, Edwin A.	Grupe, Mrs. Wm. G.
Dayton, Robert	Grupe, Howard
DeNike, Harry C.	Grupe, Mrs. Howard
DeNike, Mrs. Harry C.	Hall, Miss L. Winifred
DeNike, Marjorie C. L.	Hall, Thomas W.
Deihle, Mrs. Adele	Hall, Mrs. Thomas W.
Deveril, Mrs. Helen H.	Hall, Miss Mary Louise
Demeritt, Mrs. Emma S. (Mrs. C. H.)	Hall, Thomas W., Jr.
Duryea, George W.	Hall David Rogers
Duryea, Mrs. G. W.	Harrah, Lida Elsworth
Duryea, Dr. Stanley	Halstead, Paul B.
Elwood, Miss F. Louise	Halstead, Mrs. Paul B.
Eten, Marie (Mrs. William)	Haupt, Miss Lillian
Faesy, Dorothy Greene (Mrs. Robert)	Harris, Miss Edith
Faas, Miss Elsie	Hawley, William P.
Fairley, Samuel C.	Hawley, Mrs. Wm. P.
Fairley, Charlotte Chase	Heath, Gardner
(Mrs. Sam'l C.)	Heath, Mrs. Stephen B.
Fancher, Mrs. Bertram H.	Hertig, Miss Clara A. A.
Fancher, Miss Evelyn H.	Heyl, Ernst O.
Fancher, G. Carlton	Heyl, Mrs. Ernst O.
Fancher, Mrs. G. Carlton	Heyl, James Taylor
Fayen, Mrs. F. G. H.	Heyl, Henry Livingston
Fayen, Carl F.	Heyl, Hamilton
Finch, Ethel Knapp (Mrs. Oliver)	Holbrook, Miss Florence
Fowler, Mrs. Louise B.	Horton, Frank N.
Gelston, George S.	Hollingsworth, Miss Annie
Gelston, Mrs. George S.	Hoyt, Miss Fannie L.



Hoyt, Stephen	Lamonte, Miss Fannie Papasiantz
Hoyt, Mrs. Stephen	Lamonte, Mrs. R. R.
Hoyt, Stephen Benjamin	Lander, Mrs. Thomas
Hoyt, Howard	Lawrence, E. B.
Hoyt, Mrs. Howard	Lawrence, Mrs. E. B.
Hoyt, Mrs. J. Howard	Lawrence, Edward
Hoyt, John Sherman	Lawrence, Mrs. Beatrice
Hoyt, Ethel Phelps-Stokes (Mrs. J. S.)	Lebel, Mrs. Alice E. B.
Howe, Beulah Plumb (Mrs. Paul)	McCrae, Dorothea Curtis
Huntington, Mrs. Hester Gibson	(Mrs. Robert Owen)
Huntington, Hester	McHale, Mrs. Walter
Huntington, Susan T.	McIntyre, Miss Alice
Johnson, Mrs. Clarissa	McIntyre, Miss Myrtle
Johnson, George F.	McIntyre, Frank
Johnson, G. Herbert	McKendrick, Mrs. William J.
Johnson, Mrs. Howard	McKendry, Mrs. George
Johnson, Edwin M.	McKendry, Mrs. T. Orr
Johnson, Mrs. Edwin F.	McLaughlin, Miss Hazel
Johnson, Willis	McWilliam, John R.
Jones, Mrs. Helen McLoughlin	MacQueen, Jessie Shutes (Mrs. Robert)
Katzenbach, Mrs. L. E.	Mead, Mrs. B. P.
Katzenbach, W. Wittredge	Mead, Miss F. Louise
Katzenbach, William E.	Mead, Harold H.
Kelley, Mrs. James J.	Mead, Mrs. Harold H.
Keller, Mrs. Lillie E.	Mead, Stanley P.
Keller, Henry	Meade, Charles F.
Keller, Walter	Meade, Mrs. Charles F.
Kellogg, George E.	Meade, Sarah Mary
Kellogg, Ethel Silliman	Megginson, Mildred Pratt
(Mrs. George E.)	Miller, Wayne Griffith
Kellogg, Miss Estelle	Miller, Irene Rogers (Mrs. W. G.)
Kellogg, Miss Adria	Mills, Mrs. Robert
Kellogg, Mitchell	Mills, Mitchell
Kennedy, Mrs. Isabelle Strathie	Mills, Hugh
Keyes, Loren J.	Moller, C. G.
Keyes, Mrs. Loren J.	Moller, Mrs. C. G.
Keyes, Miss Rebecca	Morton, Charles Philip
Keyes, Myron J.	Nesbitt, Isaac R.
King, Clarence	Nesbitt, Mrs. Isaac R.
King, Mrs. Clarence	Nichols, William
King, Miss Kathleen	Nichols, Mrs. William
King, Kent	Offen, Harry B.
Knapp, Mrs. Luther S.	Offen, Mrs. Harry B.

Offen, Miss Ruth	Ray, Joseph L.
Offen, Laurence Crissey	Ray, Mrs. J. L.
Offen, Matilda Ziesmer	Ray, Cole
Olcott, Miss Helen K.	Ray, Miss Polly
Orpet, Miss Hilda	Remley, Donald G.
Osborn, James	Remley, Mrs. Donald G.
Parkington, John	Rieble, Mrs. Anna
Parkington, Mrs. John	Rieble, Miss Elsa J.
Patterson, Mr. and Mrs. Alan	Rieble, Florence M.
Pay, Miss Ellen L.	Ritzo, Miss Helen May
Pay, Charles R.	Robinson, Mrs. David
Pauley, Mrs. Charles V.	Rockwell, Minerva Wright
Perry, Ruth Harris (Mrs. Lawrence R.)	Rogers, Mrs. Allen M.
Piper, William E.	Rogers, Miss Katherine
Piper, Mrs. W. E.	Rogers, Miss Mary L.
Piper, Miss Elizabeth	Rogers, Miss Helen
Pitskhe, Miss Evelyn A.	Rowand, Miss Barbara
Planten, W. R. J.	Ruscoe, Miss Alice M.
Plowman, Mrs. Kenneth	Rudolph, Harold W.
Plumb, C. K.	Rudolph, Mrs. Harold W.
Plumb, Mrs. C. K.	Saxe, Henry W.
Preston, Kenneth	Saxe, Mrs. Henry W.
Preston, Josephine Farley	Schmidt, Louis
Preston, Miss Eileen	Schmidt, Mrs. Louise
Prud'hommeaux, Mrs. Catherine	Schmidt, Norman
Prud'hommeaux, Renè	Schelderfer, Mrs. Charles
Putnam, Ray H.	Scofield, Miss Hattie
Quigg, Miss Mary B.	Scofield, Miss Mabel S.
Quintard, Percy A.	Scofield, Miss Helen.
Quintard, Mrs. Percy A.	Seaf, Mrs. N. L.
Quintard, Miss Barbara Nash	Seeley, Mrs. Carrie
Quintard, Evert Orton	Seeley, John
Quintard, Miss Jean Ancher	Seemar, Hilda Weil (Mrs. Frank)
Rae, Thomas F.	Segal, Mrs. Helene
Rae, Mrs. Thomas F.	Selleck, Mrs. Walter
Rae, Frank H.	Selleck, Miss Edna
Rae, Thomas D.	Shute, Berrian R.
Rae, Edwin C.	Shutes, Frank A.
Rae, Lois J. H.	Shutes, Mrs. Frank A.
Rae, Frances S. F.	Silliman, Miss Caroline
Rae, James S.	Silliman, Joseph M.
Rae, Mrs. James S.	Silliman, Mrs. Joseph M.
Rankin, Miss Alletta C.	Silliman, James H.

Silliman, Roger	Tunney, Mary Carter Drummond
Silliman, Dorothy McKendry	(Mrs. Thomas)
Simon, Mrs. Gerda	Tunney, Robert D.
Simon, Miss J. Clara	Underhill, Mrs. Aaron
Simon, Miss Augusta	Urban, William
Simon, Dr. W. Harry	Urban, Mrs. William
Sisco, Mrs. John	Urban, Ernest W.
Small, Mrs. Nelson	Van Gemenen, Mrs. J.
Smith, Mrs. E. J.	Varian, Alfred
Smith, J. Wallace	Varian, Mrs. Alfred
Smith, Dorothy Waters (Mrs. Patrick)	Varian, William P.
Sokosh, John	Varian, Mrs. Wm. P.
Sokosh, Mrs. Mary K.	Varian, William P., Jr.
Stark, Mrs. Charles M.	Von Brock, Miss Frances
Stark, Mrs. Chas. M.	Waterbury, Mrs. Willard
Stearns, Mrs. Marshal	Walser, Kenneth
Stearns, Miss Barbara	Walser, Mrs. Kenneth
Stewart, Walter	Webb, Mrs. Nellie B.
Stewart, Mrs. Walter	Weed, Mrs. C. Banks
Stewart, Walter A.	Weed, Miss Emily N.
Stewart, Joseph Christe	Weed, William Francis
St. John, Darius A.	Weed, Mrs. W. F.
St. John, Grace Elwood (Mrs. D. A.)	Wencel, Ludwig
St. John, Miss Anna	Wheelock, Dr. A. A.
St. John, Lawrence D.	Wilson, Mrs. Robert N.
St. John, Mrs. Lawrence D.	Weil, Richard
Stottler, Mrs. Estelle Shutes	Weil, Eugene
Strathie, George	Wilson, Ruth Silliman
Strathie, Mrs. George	Wood, Dr. W. C.
Strathie, James Alexander	Wood, Mrs. W. C.
Streychmans, Hector Joseph	Wood, Irwin E.
Streychmans, Howard Thomas	Wood, Esther Bach (Mrs. Fred)
Streychmans, Walter Earl	Woundy, Ira Bernard
Sutton, Alice (Mrs. Ray)	Woundy, Mrs. I. B.
Terry, Mrs. W. M.	Wylie, William
Terry, Walter Matthews	Wylie, Mrs. William
Thomsen, Raymond Long	Wylie, Miss Margaret
Thomsen, Eleanor Wood (Mrs. R. L.)	Wylie, William A.
Thomas, Mrs. James	Zarr, Mrs. Harry
Thurton, Anna Shaw (Mrs. Samuel)	Zeismer, Oskar
Torrey, William W.	Ziesmer, Mrs. Oskar
Torrey, Mrs. Wm. W.	Ziesmer, Paul
Tunney, Dr. Thomas	Ziesmer, Mrs. Ruth Davis



## PASTORS OF THE CHURCH

John Eells	1733-1741	Ralph Smith	1860-1863
Robert Silliman	1742-1771	Benjamin L. Swan	1864-1866
William Drummond	1772-1777	H. B. Elliot	1866-1869
Justus Mitchell	1783-1806	Joseph Greenleaf	1871-1886
William Bonney	1808-1831	Frederick W. Hopkins	1886-1891
Theophilus Smith	1831-1853	J. H. Hoyt, D.D.	1891-1922
Frederick W. Williams	1854-1859	Merrill Fowler Clarke	1922-

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## DEACONS

### ELECTED FOR LIFE

John Bouton	1733	Resigned	1738
Thomas Talmadge	1733	Died	1766
John Benedict	1738	Died	1770
Theophilus Fitch	1760	Died	1783
John Benedict	1772	Resigned	1803
John Carter	1783	Died	1819
Daniel Bouton	1797	Died	1821
Isaac Benedict	1805	Died	1840
Seth Hickok	1820	Died	1860
Eliphalet St. John	1828	Died	1845
Nathan Chichester	1828	Died	
Hiram Crissey	1828	Died	1845
Darius Ferris	1844	Died	1861
Lambert Hoyt	1844	Resigned	
Samuel Bouton	1861	Resigned	1869
Seth Hickok	1861	Died	1880

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### SERVED ONE OR MORE TERMS

Henry B. Rogers	1869	Died	1905
Joseph F. Silliman	1869	Died	1913
William E. Raymond	1871	Died	1890
Edwin Hoyt	1871	Died	1908
F. E. Chichester	1873	Died	1887
A. B. Benedict	1873	Died	1910
Ebenezer Crissey	1873		
Chester Comstock	1874		
Joseph Scofield	1874		
W. W. Davenport	1878		

# SERVED ONE OR MORE TERMS

Dr. William G. Brownson	1879		
John H. Light	1882		
Thomas Rae	1893	Died	1909
Charles F. Olmstead	1893		
Darius A. St. John	1895	Term Expired	1933
E. F. Ayres	1895	Died	1902
Frank H. Gleason	1899	Moved Away	1900
Frank N. Horton	1901	Resigned	1927
Arthur W. Scofield	1903	Died	1922
Dr. J. Adams Bishop	1906	Died	1910
O. W. Binker	1911	Moved Away	1920
D. S. Bennett	1911	Died	1925
Charles S. Benedict	1914	Resigned	1925
Nelson Silliman	1920	Died	1932
Gardner Heath	1922	Term Expired	1933
Ernest Greene	1923	Resigned	1926
William E. Swift	1923	Moved Away	1929
George Strathie	1923	Term Expired	1932
Henry W. Saxe	1924	Term Expired	1932
Stanley P. Mead	1926	Term Expired	1934
John H. Behre	1926	Resigned	1932
Harry Offen	1927		
Bertram H. Fancher	1930	Died	1932
William Torrey	1932	Resigned	1934
William Urban	1932		
A. Mervyn Davies	1932		
John Sherman Hoyt	1933		
Dr. J. W. Allen	1933	Term Expired	1934
Samuel C. Fairley	1933	Resigned	1934
Wayne G. Miller	1933	Resigned	1933
William E. Piper	1933		

## DEACONESSES

Mrs. Joseph F. Silliman	1895	Died	1919
Mrs. John E. Selleck	1895	Died	1923
Mrs. James Hoyt	1895	Died	1917
Mrs. Henry B. Rogers	1918	Died	1931
Mrs. George E. Kellogg	1920		
Mrs. B. P. Mead	1924		
Miss Helen Rogers	1931		

# MEMBERS OF THE CONGREGATIONAL CHURCH FROM 1733 TO 1934.

## THE FOUNDERS 1733

1. June 20—Fitch, John. Born 1677, son of John Fitch and Rebecca Lindel; grandson of Thomas who came from Bocking, Essex, England, 1635, Norwalk 1652, and had John, father of No. 1 and Thomas, 2nd, grandfather of Governor Fitch.
2. June 20—Fitch, Lydia, (Wife of John), died Aug. 25, 1786, "of old age, a hundred and two years old, and about six weeks in the third year." Dau. of Francis Bushnell and Hannah Seymour, dau. of Thomas Seymour and Hannah Marvin, born in England, dau. of Mathew, Sr., all of Norwalk c. 1660. Bushnell, a founder of Danbury, 1685.
3. June 20—Benedict, John, died Feb. 7, 1770. Born 1701, seventh generation from William of Nottingham, Eng., 1500. Son of John and Mary of Norwalk; brother of Caleb, Mathew, Nathaniel, Hannah (Mrs. Mathew Gregory) and Phebe (Mrs. Ezra Hait).
4. June 20—Benedict, Dinah, (Wife of John), died Dec. 7, 1800. Dau. of Joseph Bouton, son of John the Huguenot settler of Norwalk, 1651. Niece of John, Jr., No. 22, cousin of Nathaniel, No. 11.
5. June 20—Seymour, Thomas. Born c. 1695. Son of Mathew and great-grandson of Richard, the Norwalk settler of 1650, a signer of the Indian deed to Roger Ludlow. His father a brother of No. 2.
6. June 20—Seymour, Elizabeth, (Wife of Thomas).
7. June 20—Keeler, Daniel. Son of John and Hittabel Rockwell Keeler, died 1764; grandson of Ralph of Hartford, 1639; Fairfield, 1645; Norwalk, 1655.
8. June 20—Keeler, Hannah, (Wife of Daniel). Dau. of Joseph and Hannah Hoyt Whitney, Norwalk, born 1707.
9. June 20—Hait, Ezra. Son of Daniel, born 1707. Fifth generation from Simon, Salem, Mass., 1628; fourth from Walter, Norwalk settler, 1653.
10. June 20—Hait, Phebe, (Wife of Ezra). Daughter of Deacon John Benedict of Norwalk; sister of John Benedict, No. 3.
11. June 20—Bouton, Nathaniel. Brother of No. 22, son of No. 14.
12. June 20—Bouton, Hannah, (Wife of Nathaniel).
13. June 20—Benedict, Caleb. Son of John, Jr., No. 14.
14. June 20—Bouton, John. Son of John and Abigail Marvin Bouton of Norwalk, born 1659.
15. June 20—Bouton, Mercy, (Wife of John).
16. June 20—Talmadge, Thomas, died Nov. 11, 1766. Third from Thomas of Newton Stacy, Eng., who came to Boston, 1631, Southampton, L. I., and New Haven with his son, Robert, 1639. Born in New Haven, 1688, Stamford, 17—, married Susanna Weed, 1715, widow of Abraham Weed, 2d.
17. June 20—Talmadge, Susanna, (Wife of Thomas).
18. June 20—Davenport, John.
19. June 20—Finch, John.
20. June 20—Seeley, Eliphalet, died May 3, 1784, age 83.
21. June 20—Seeley, Sarah, (Wife of Eliphalet), died March 1, 1782, age 81. Born, Sarah Holly of Stamford.
22. June 20—Bouton, John, Jr. Brother of No. 11, he is John, 3d.
23. June 20—Bouton, Mary, (Wife of John, Jr.). Nee Mary Petit. After her husband's death, married his brother, Eleazer.
24. June 20—Stevens, Jerusha, (Wife of David).

MINISTRY OF REV. JOHN EELLS, BORN  
1703—DIED IN CANAAN PARISH OCT. 15,  
1782, AGE 82.

Son of Samuel of Milford. Married, 1st, Anna (Beard?); 2nd, Abigail, daughter of Moses Comstock. Yale 1724.

25. Sept. 3—Carter, Ebenezer. Born, Deerfield, 1697, son of Samuel and Mercy Brooke Carter; carried captive to Canada by French and Indians. The only one of 8 children to return.

26. Sept. 3—Carter, Hannah, (Wife of Ebenezer), died Feb. 6, 1794, age 74, of apoplexy. Born 1700, dau. of Mathias St. John, 3rd, of Norwalk.

27. Sept. 3—Eells, Anna, (Wife of Rev. John), died May 8, 1736. Anna Beard of Stratford (?).



28. Sept. 3—Bouton, Eleazer. Born, Norwalk, 1696, son of John Bouton, Jr.
29. Sept. 3—Bouton, Elizabeth, (Wife of Eleazer), died. Dau. of Mathew Seymour, 1st, and Sarah Hayes.
30. Sept. 3—Slawson, Eliphalet.
31. Sept. 3—Slawson, Mercy, (Wife of Eliphalet).
32. Sept. 3—Green, Elizabeth, (Wife of Jacob).
33. Sept. 3—Reed, Sarah, (Wife of Samuel), died Dec. 4, 1794.
34. Sept. 23—Gregory, Benjamin.
35. Sept. 23—Prindle, Samuel.
36. Sept. 23—Prindle, Mary, (Wife of Samuel).
37. Sept. 30—Tuttle, David.
38. Sept. 30—Tuttle, Catharine, (Wife of David).
39. Oct. 7—Bouton, Daniel. Born, Norwalk, 1701, son of John.
40. Oct. 7—Bouton, Elizabeth, (Wife of Daniel). Elizabeth Roberts.
41. Oct. 21—Benedict, Ebenezer.
42. Oct. 21—Benedict, Thankful, (Wife of Ebenezer). Thankful Whitney, dau. of Joseph and Hannah Hayt Whitney, sister of No. 8.
43. Oct. 21—Benedict, Mehitabel, (Wife of Caleb), died Dec. 13, 1797, age 81.
44. Dec. 2—Stevens, David.

#### 1734

45. Jan. 27—Reed, William, died Aug. 2, 1793, age 85, "of infirmities of old age."
46. Jan. 27—Reed, Rachel, (Wife of William). Dau. of Joseph Kellogg and Sarah Plum of Norwalk. Joseph was son of Daniel, Norwalk settler, 1655.
47. July 21—Hait, Elizabeth, (Wife of Job). Nee Elizabeth Lockwood.
49. July 21—Hait, Mary, (Wife of James). Dau. of David Waterbury.
49. Aug. 4—Lockwood, Mary.
50. Aug. 25—Green, Nathaniel.
51. Aug. 25—Green, Elizabeth, (Wife of Nathaniel).

#### 1735

52. Aug. 17—Talmadge, Hannah.
53. Aug. 24—Waterbury, David.
54. Aug. 24—Waterbury, Mary, (Wife of David).
55. Aug. 24—Resco, Thomas.

56. Sept. 7—Hait, Job. Born 1703, son of Joshua and Mary Pickett Hoyt.
57. Sept. 7—Seymour, Samuel.
58. Sept. 7—Seymour, Mary, (Wife of Samuel).
59. Sept. 21—Hait, Benajah. Born 1708, son of Caleb and Mehitabel Blatchley Hait.
60. Sept. 21—Hait, Dinah, (Wife of Benajah).
61. Dec. 7—Fitch, Matthew. Born 1708, son of John, 2d., and Lydia, Nos. 1 and 2.
62. Dec. 7—Fitch, Jemima, (Wife of Matthew). Dau. of Ebenezer St. John, died 1735, year after she was married.

#### 1736

63. April 11—Fitch, Theophilus, died of a fever March 3, 1783. Son of John, 2d., and Lydia, Nos. 1 and 2, brother of Matthew, No. 61, clerk of Society when Parish was formed.
64. April 11—Fitch, Ruth, (Wife of Theophilus).
65. May 30—Lockwood, Ephraim, died Feb. 16, 1786, age 71. Son of Joseph.
66. May 30—Lockwood, Thankful, (Wife of Ephraim), died Oct. 19, 1789, age 79. Dau. of John Grummon of Fairfield.
67. May 30—Resco, Jerusha, (Wife of James).
68. June 20—Benedict, Samuel.
69. June 20—Benedict, Experience, (Wife of Samuel).
70. Aug. 8—Prindle, Esther. Born, New Haven, 1718, dau. of Samuel and Johanna Prindle.
71. Oct. 24—Seeley, Abigail, (Wife of John).
72. Nov. 12—Hait, Hannah, (Wife of Charles). Dau. of Charles Bishop, Stamford.

#### 1737

73. Feb. 27—Prindle, Johanna, (Wife of Samuel).
74. May 8—Hait, Zorobabel. Born 1698, son of Joseph, Norwalk, grandson of Deacon Zerubabel, member of Society's committee for Canaan, 1732.
75. May 8—Hait, Dorothy, (Wife of Zorobabel).
76. May 8—Green, Elizabeth.
77. May 29—Marvin, David.
78. May 29—Marvin, Hannah, (Wife of David)..

79. June 26 — Hait, David. Born 1711, son of Caleb and Mehitabel Blatchley (Keeler) Hait.  
 80. June 26—Hait, Ruth, (Wife of David). Dau. of Joseph Lockwood.  
 81. Sept. 25—Eells, Abigail, (Wife of Rev. John), died Jan., 1789, following "a shock of the numb palsey. Aged."  
 Dau. of Moses Comstock.

1738

82. Sept. 17 — Hanford, Samuel. (Capt. Samuel Hanford died March 28, 1795.)  
 83. Sept. 17—Hanford, Dinah, (Wife of Samuel). On Dec. 29, 1783, is reported the death of the "2nd wife of Capt. Samuel Hanford with a consumption."

1739

84. Sept. 2—Bouton, Ebenezer. Son of Jackim. Moved to South Salem.  
 85. Sept. 2—Bouton, Abigail, (Wife of Ebenezer).  
 86. Oct. 7—Bouton, Mary, (Wife of John, Sr.).  
 87. Oct. 21—Hait, Phebe, (Wife of Abner).

1740

88. April 17—Smith, Ephraim.  
 89. April 17—Smith, Izzabel, (Wife of Ephraim).  
 90. June 8—Parkington, Mary, (Wife of James).  
 91. July 13—Fitch, Lydia, (Wife of Theophilus), died Aug. 5, 1810).

1741

92. March 8—Finch, John, Jr.  
 93. March 15—Seeley, Ebenezer, Jr.  
 94. March 15—Weed, Josiah.  
 95. March 15—Weed, Eunice, (Wife of Josiah).

MINISTRY OF REV. ROBERT SILLIMAN

Son of Robert, Jr., of Fairfield. Married Anna, daughter of Rev. Samuel Cooke of Stratfield. Yale 1737.

1742

96. March 7—Bishop, Joseph.  
 97. March 7—Bishop, Sarah, (Wife of Joseph).  
 98. March 7—Davenport, John, Jr.  
 99. March 28—Resco, James. Son of Thomas.

100. March 28—Delevan, Hannah, (Wife of Timothy).  
 101. April 4—Silliman, Anna, (Wife of Rev. Robert).  
 102. May 30—Finch, Nathaniel.  
 103. Aug. 5—Nash, Nathan. Born 1692, son of John and Mary Barley Nash, Norwalk.  
 104. Aug. 5—Nash, wife of Nathan.  
 105. Sept. 19—Davenport, Joseph.  
 106. Sept. 19—Davenport, Sarah.  
 107. Nov. 21—Bishop, Theophilus.  
 108. Nov. 21—Bishop, wife of Theophilus.  
 109. Nov. 28—Weed, Abraham. ("Abraham Weed, Esq."). Died 1758.

1743

110. Feb. 2—Kellogg, Martin. Born 1711, son of Samuel and Phebe Platt Kellogg.  
 111. Feb. 2—Kellogg, wife of Martin.  
 112. Feb. 10—Davenport, Sarah.  
 113. June 10—Hays, James, Jr. Born 1710, son of James and Mary Allen Hays.  
 114. June 10—Hays, Rhoda, wife of James, Jr., dau. of Caleb and Mehitabel Hoyt.  
 115. July 3—Jacklin, Samuel, ( a free Negro).  
 116. July 15—Green, Elizabeth, (Wife of Joseph).  
 117. July 17—Fitch, Lydia, (Wife of Matthew).  
 118. Aug. 24—Bouton, Joseph. Born, Norwalk, 1726. Son of Jackim.  
 119. Aug. 24—Bouton, wife of Joseph. Suzanna Raymond, born 1732, dau. of Joshua and Elizabeth (Fitch) Bouton.

1744

120. April 22—Weed, Samuel.  
 121. July 15—Benedict, John, Jr., died Jan., 1807.  
 122. July 15—Jacklin, James.  
 123. Oct. 7—St. John, Benjamin.  
 124. Oct. 7—St. John, Mary, (Wife of Benjamin), died Dec. 3, 1774).  
 125. Oct. 7—Lockwood, Job. Born 1718, son of James and Lidia Smith Lockwood.  
 126. Oct. 7—Hait, Cesar, (Negro of James Hait).

1745

127. July 7—Pennoyer, Theophila, (Wife of Samuel).

128. July 7—Finch, Hannah, (Wife of Nathaniel).

129. Aug. 4—Lockwood, Rachel, (Wife of Job).

1746

130. Dec. 14 — Comstock, Abijah. Son of Moses and Abigail Brinsmaid Comstock. Died June 27, 1807, age 85.

131. Dec. 14—Comstock, Debora, (Wife of Abijah). Died 1787.

1747

132. Feb. 1—Slosson, Eleazer.

133. Feb. 1 — Slosson, Sarah, (Wife of Eleazer).

134. May 3—Crysse, Nathanael.

135. Sept. 13—Wairing, Isaac. Born 1702, son of Edmund and Elizabeth Boutton Wairing.

136. Sept. 13—Wairing, Abigail, (Wife of Isaac).

137. Oct. 4—Benedict, Mary, (Wife of John, Jr.).

1748

138. April 10—Seymour, Elizabeth, (Wife of Thomas).

139. April 24—Bates, Martha, (Wife of John).

140. June 5—Titus, Mrs. Mary, (widow).

141. Sept. 4—Fansher, John.

142. Sept. 4—Fansher, Eunice, (Wife of John).

143. Oct. 2—Bishop, Nathan.

144. Nov. 6—Weed, Abigail, (Wife of Josiah), died Nov. 19, 1810.

1749

145. Jan. 8—Talmadge, James.

146. Jan. 8—Talmadge, Mary, (Wife of James).

147. April 16—Pennoyer, Sarah.

148. June 4—Everit, Elizabeth, (Wife of Richard). Richard Everit died "suddenly and unobserved in bed," Dec. 21, 1773.

149. June 4—Hays, Eunice, (Wife of James), died March 2, 1806, of old age. Born 1704, dau. of James and Mary Allen Hayt.

150. Aug. 6—Chitester, Daniel, discharged to Ridgefield June, 1786.

151. Aug. 6—Chitester, Abigail, (Wife of Daniel), died.

152. Nov. 19—Chitester, Abigail.

1751

153. Feb. 3—Benedict, Daniel.

154. Feb. 3—Benedict, Phebe, (Wife of Daniel), died Nov. 27, 1815.

1752

155. March 15—Boutton, Sarah, (Wife of John).

156. May 3—Smith, Jesse.

157. May 3—Smith, Martha, (Wife of Jesse).

158. June 28—Raymond, Sarah, (Wife of Lemuel).

1753

159. Nov. 4—Slosson, David.

160. Nov. 4—Slosson, Eunice, (Wife of David).

1754

161. March 31—Hait, Abner. Born 1714, son of Daniel.

162. March 31—Husted, Jonathan.

163. March 31—Husted, Mary, (Wife of Jonathan). Born 1724, dau. of Ebenezer and Hannah St. John Carter.

164. March 31—Burrell, Jonathan.

165. March 31—Burrell, Hannah, (Wife of Jonathan), Born 1727, dau. of Ebenezer and Hannah St. John Carter.

1755

166. Aug. 10—Fitch, Lyndal, died March 24, 1773, age 56, "of a consumption and gravel." Son of Nathaniel, grandson of John, great-grandson of Thomas, 1st.

1756

167. Jan. 4—Hanford, Thaddeus, died April 3, 1784, on 70th birthday.

168. Jan. 4—Hanford, wife of Thaddeus.

169. March 2 — Resco, Annie, (Wife of Thomas).

170. Oct. 17—Benedict, Stephen, died May 15, 1809.

171. Oct. 17—Benedict, Ruth, (Wife of Stephen).

1757

172. Feb. 6—Scrivner, Mrs. Abigail. (widow).

173. March 6—Amsden, Isaac.

174. June 26—Boutton, Nathaniel, Jr.

175. June 26—Boutton, Lydia, (Wife of Nathaniel, Jr.).



176. July 10—Davenport, Lydia, (Wife of Deodate), died March 19, 1773, age 40.  
 177. Aug. 28—Seymour, Ebenezer.  
 178. Aug. 28—Seymour, Ruth, (Wife of Ebenezer).  
 179. Oct. 2—Fitch, Bushnel, died.  
 180. Oct. 2—Fitch, Abigail, (Wife of Bushnel), died 1815.  
 181. Oct. 30—Boutton, Eleazer, Jr.  
 182. Nov. 3—Benedict, Nehemiah, died Sept. 29, 1800, "with mortification," age 71. Son of Thomas and Rachel Smith Benedict.  
 183. Nov. 3—Benedict, Hannah, (Wife of Nehemiah), died "in a fit," Dec. 6, 1783. Dau. of Capt. Samuel Keeler.

1758

184. Feb. 19—Davenport, Deodate, died.  
 185. April 9—Benedict, Lieutenant Joseph.  
 186. April 9—Benedict, Keziah, (Wife of Joseph).  
 187. April 23—Benedict, Samuel, Jr.  
 188. April 23—Benedict, Jemima, (Wife of Samuel, Jr.). Widow of Ebenezer Canfield.  
 189. May 7—Boutton, Sarah, (Wife of Eleazer).  
 190. Oct. 8—Weed, Patience.  
 191. Nov. 5—Talmadge, Mrs. Elizabeth.  
 192. Nov. 5—Talmadge, Mary.  
 193. Nov. 19—Hait, Isaac.  
 194. Dec. 31—Weed, Abraham. ("Abraham Weed, Esq.," died Feb. 2, 1799.)  
 195. Dec. 31—Weed, Elizabeth, (Wife of Abraham).  
 196. Dec. 31—Eells, Jeremiah B., died Nov. 12, 1815). Son of Rev. John Eells.  
 197. Dec. 31—Eells, Lois, (Wife of Jeremiah B.), died Sept. 30, 1819. Nee Benedict.  
 198. Dec. 31—Arnold, Robert.  
 199. Dec. 31—Arnold, Phebe, (Wife of Robert).

1759

200. Nov. 11—Lawrence, Samuel.  
 201. Nov. 11—Lawrence, Rhoda, (Wife of Samuel).

1761

202. Oct. 25—Bishop, Epenetus.  
 203. Oct. 25—Bishop, Rebecca, (Wife of Epenetus).

1763

204. May 29—Pennoyer, Samuel, died suddenly 1783.

205. May 29—Pennoyer, Martha, (Wife of Samuel).  
 206. June 5—Richards, James, died May 17, 1810.  
 207. June 5—Richards, Hannah, (Wife of James), died 1787, age 60.  
 208. June 5—Smith, Mary, (Wife of Peter), died July 28, 1812.

1764

209. March 18—McConnel, George.  
 210. March 18—McConnel, Martha, (Wife of George).  
 211. July 29—Benedict, Hannah, (Wife of Stephen). On Nov. 14, 1785, is reported the death of the "2nd wife of Stephen Benedict."

1765

212. April 14—Seeley, Abigail, (Wife of Obadiah).  
 213. April 28—Benedict, Hezekiah, died July 11, 1813.  
 214. April 28—Benedict, Martha, (Wife of Hezekiah), died Feb., 1804.  
 215. May 5—Finch, Sarah.

1766

216. July 6—Nichols, Elizabeth, (Wife of Benjamin).  
 217. Aug. 27—Keeler, Isaiah.  
 218. Aug. 27—Keeler, Millicent, (Wife of Isaiah).  
 219. Oct. 5—Hait, Elijah.  
 220. Nov. 2—Stevens, David, Jr.

1767

221. June 28—Richards, James, Jr., died Feb., 1816. Son of No. 206.  
 222. June 28—Richards, Ruth, (Wife of James, Jr.), died March 9, 1826.  
 223. June 28—Weed, Rhoda, (Wife of Enos, Jr.), died.  
 224. Oct. 4—Haydon, Samuel.  
 225. Oct. 4—Haydon, Phebe, (Wife of Samuel).

1768

226. Nov. 6—Lockwood, James, died Oct. 30, 1833, age 87.  
 227. Nov. 6—Lockwood, Phebe, (Wife of James), died March 2, 1773, age 24.  
 228. Dec. 6—Keeler, Daniel, died Dec. 24, 1803, age 73. Son of Daniel and Hannah Whitney Keeler.  
 229. Dec. 6—Keeler, Mary, (Wife of Daniel).

1769

- 230. April 2—Benedict, wife of Deacon John.
- 231. April 2—Petit, Hannah.
- 232. Sept. 10—Hait, Benjamin. Born 1742, son of Charles and Hannah Bishop Hait.
- 233. Sept. 10—Hait, Elizabeth, (Wife of Benjamin).

1770

- 234. Jan. 28—Finch, Seth, died Oct. 3, 1812.
- 235. Jan. 28—Finch, Adah, (Wife of Seth), died March 2, 1812.
- 236. Jan. 28—Marvin, Ichabod.
- 237. Jan. 28—Marvin, Martha, (Wife of Ichabod).
- 238. Jan. 28—Silliman, Thomas.
- 239. March 25—Chichester, Daniel, removed June, 1786.
- 240. March 25—Chichester, Rachel, (Wife of Daniel), removed June, 1786.
- 241. April 1—Keeler, John.
- 242. April 1—Keeler, Phebe, (Wife of John).
- 243. July 15—Hait, Abigail, (Wife of Elijah). Nee Bishop.
- 244. Sept. 9—Stevens, Joseph, died May 6, 1810.
- 245. Sept. 9 — Stevens, Sarah, (Wife of Joseph), died.
- 246. Oct. 7—Silliman, Samuel Cooke, (called Esquire — died suddenly Feb. 16, 1795, age 54. Son of Rev. Robert Silliman.
- 247. Oct. 7—Silliman, Elizabeth, (Wife of Samuel Cooke).
- 248. Dec. 9—Rusco, Mary, (widow).

1771

- 249. March 31—Reed, Mary, (Wife of William).
- 250. Aug. 4—Carter, John, died Jan. 2, 1819. Born 1730, son of Ebenezer and Hannah St. John Carter.
- 251. Aug. 4—Carter, Hannah, (Wife of John).

MINISTRY OF REV. WILLIAM DRUMMOND

1772

- 252. Nov. 1—Husted, Peter, died Sept., 1783. "of a remitting fever."
- 253. Nov. 1—Husted, Annie, (Wife of Peter), died Sept. 10, 1784.
- 254. Nov. 1—Barnham, Rachel, (Wife of Dr.). Born 1733, dau. of Thomas and Deborah Waters Benedict.

- 255. Nov. 1—St. John, Daniel, died Nov. 10, 1802, age 86.
- 256. Nov. 1—St. John, Mary, (Wife of Daniel), died Feb. 3, 1806, age 82.
- 257. Dec. 27—Benedict, James, died, June 17, 1838.
- 258. Dec. 27—Benedict, Thankful, (Wife of James), died June 6, 1826.

1773

- 259. Jan. 3—Smith, Peter, Sr., died.
- 260. Jan. 3 — Bouton, Mary, (Wife of Eleazer, Jr.).
- 261. Jan. 10—Abbot, Jesse, died May 30, 1773.
- 262. Jan. 10—Abbot Johanna, (Wife of Jesse).
- 263. Jan. 10—Hickok, John, died April 5, 1810.
- 264. Jan. 10—Hickok, Lydia, (Wife of John), died Dec. 19, 1828.
- 265. Jan. 24—Raymond, Sarah, (Wife of Lemuel), died.
- 266. Feb. 14—Fitch, John, died.
- 267. Feb. 14—Fitch, Lydia, (Wife of John). died.
- 268. April 5—Benedict, Ezra, removed.
- 269. April 5—Benedict, Mary, (Wife of Ezra), removed.
- 270. May 2—Hait, Katherine, (Wife of David), died.
- 271. June 6—Kellogg, Isaac, removed.
- 272. June 6—Kellogg, Hannah, (Wife of Isaac), removed.
- 273. Aug. 29—Weed, Enos, died April 10, 1801, age 69.
- 274. Aug. 29—Weed, Mary, (Wife of Enos). died Jan. 28, 1810.
- 275. Sept. 5 — St. John, Matthias, died March 20, 1819.
- 276. Sept. 5—St. John, Naomi, (Wife of Matthias), died Oct. 18, 1805. Dau. of Abram Weed.
- 277. Sept. 5—Kellogg, Jonathan, died.
- 278. Sept. 5—Kellogg, Susanna, (Wife of Jonathan), died.
- 279. Sept. 5—St. John, David. (Lieut. David St. John died April 14, 1796, age 62.)
- 280. Sept. 5—St. John, Jemima, (Wife of David), died April 4, 1813.
- 281. Oct. 31—Hait, Matthew, died.
- 282. Oct. 31—Hait, Mary, (Wife of Matthew), died.
- 283. Nov. 7—Raymond, Comfort, died May 25, 1799, "with old age," at 88.

284. Nov. 7—Raymond, wife of Comfort, died.

1774

285. Jan. 3—Crissey, Ebenezer, died "with the bilious colick" Aug. 1, 1789.

286. Jan. 3 — Crissey, Bethia, (Wife of Ebenezer), died.

287. Feb. 27—St. John, Caleb. (Capt. Caleb St. John died Feb. 20, 1805, age 76.)

288. Feb. 27—St. John, Mary, (Wife of Caleb), died July 26, 1821.

289. May 29—Keeler, Jeremiah, removed.

290. May 29—Keeler, Elizabeth, (Wife of Jeremiah), died.

291. June 12—Reed, William, Jr., died.

292. June 12—Reed, Hannah, (Wife of William, Jr.), died.

293. Aug. 14—Seymour, Sarah, (widow), died.

294. Aug. 14—Benedict, Mary.

295. Nov. 6—Chichester, Abraham, died Oct. 25, 1807, age 83.

296. Nov. 6—Chichester, Jerusha, (Wife of Abraham), died Sept. 23, 1790, age 67.

1776

297. Nov. 3—Hait, Jonathan, removed April 9, 1808.

298. Nov. 3 — Hait, Hannah, (Wife of Jonathan), removed April 9, 1808.

299. Nov. 3—Finch, Seth, died.

300. Nov. 3—Finch, wife of Seth, died.

#### INTERIM

1781

301. Jan. 2—Weed, Ichid, died.

302. Jan. 2—Weed, Rachel, (Wife of Ichid), died.

303. April 28—Lockwood, Samuel, died Dec., 1825.

304. April 28—Lockwood, Jemima, (Wife of Samuel), died Sept. 5, 1833.

305. April 28—Hanford, Hannah, died.

306. May 20—Kellogg, Ann, removed.

307. May 20—Johnson, Abigail, removed.

308. May 27—Lockwood, Ephraim, Jr., died Dec. 25, 1829.

309. May 27—Lockwood, wife of Ephraim, Jr.

310. May 27—Powns, Andrew, died Oct. 23, 1785, age 36.

311. May 27—Powns, Sarah, (Wife of Andrew).

312. Aug. 26—Hayt, Rhoda, died.

313. Oct. 5—Benedict, Isaac, died March 17, 1841.

314. Oct. 5—Benedict, wife of Isaac, died Jan 26, 1794, age 40.

315. Oct. 5—Kellogg, Nathan, removed.

316. Oct. 5—Kellogg, Rachel, (Wife of Nathan), removed.

317. Oct. 5 — Comstock, Aaron, discharged Dec. 11, 1795. Joined Episcopal Church.

318. Oct. 5—Comsteck, Anna, (Wife of Aaron), died Sept. 29, 1842.

1782

319. March 24—Raymond, Hezekiah, removed.

320. March 24—Raymond, wife of Hezekiah.

321. March 24—Hoyt, Joseph.

322. March 24—Hoyt, wife of Joseph, died.

323. July 28—Wood, Joseph, removed.

324. July 28—Wood, wife of Joseph, removed.

#### MINISTRY OF REV. JUSTUS MITCHELL

Son of Reuben of Woodbury. Yale 1776. Married Martha, dau. of Rev. Josiah Sherman, brother of Roger Sherman, signer of Declaration of Independence.

1783

325. May 11—Benedict, Caleb, removed.

326. May 11—Benedict, Deborah, (Wife of Caleb), died of consumption March 25, 1785, age 45.

327. May 11 — Seymour, Samuel, removed Oct., 1807.

328. May 11—Seymour, Annie, (Wife of Samuel), removed Oct., 1807.

329. May 11—Benedict, Azariah, died Nov., 1785.

330. June 1—St. John, wife of Hezekiah, removed.

331. June 1—Carter, Hannah, (Wife of Captain).

332. June 1—Fitch, Matthew, removed.

333. June 1—Fitch, wife of Matthew, died.

334. June 1—Hoit, Timothy, died "with the King's evil," Oct., 1790, age 24.

335. June 1—Hoit, Sarah, (Wife of Timothy), died May 1, 1817.

336. June 1—Fitch, Nathan, removed.

337. June 1—Fitch, wife of Nathan, removed.

338. June 1—Richards, Isaac, died Dec. 29, 1825—(Mr. Greenleaf's records.)

339. June 1—Richards, Eunice, (Wife of Isaac), died July 28, 1827.



## 1784

340. Keeler, Sarah, (Wife of Isaac), died Sept. 22, 1793.  
 341. Comstock, Thomas, died April 15, 1812.  
 342. Comstock, Phebe, (Wife of Thomas), died Nov. 12, 1831.  
 343. Keeler, Isaac.  
 344. St. John, Hezekiah, died Jan. 4, 1801, age 50.  
 345. Kellogg, Sarah, (Wife of Isaac), removed.

## 1785

346. Jan. 7—Chittester, David, died.  
 347. Jan. 7—Marvin, Esther, removed.

## 1786

348. June—Benedict, Mary, (Second wife of Stephen).  
 349. June—Silliman, Dr. Joseph, removed; died 1829.  
 350. June—Bishop, Pierson, died Aug. 29, 1796, age 77.  
 351. June—Bishop, Lydia, (Wife of Pierson), died Oct., 1790.  
 352. June—Seeley, Berthia, (Wife of Wickes), removed.  
 353. Nov. 19—Weed, William, removed.  
 354. Nov. 19—Kellogg, Samuel, died Oct. 12, 1829.  
 355. Nov. 19—Kellogg, Elizabeth, (Wife of Samuel), died July, 1811.  
 356. Dec. 17—St. John, David, Jr., removed.  
 357. Dec. 17—St. John, wife of David, Jr., removed.

## 1787

358. Feb. 25—Baker, Dr. Samuel, died.  
 359. Feb. 25—Hoit, John, removed.  
 360. Feb. 25—Hoit, wife of John, removed.  
 361. April 20—Seymour, Nathaniel, removed.  
 362. April 20—Seymour, wife of Nathaniel, died.  
 363. May 20—Marvin, Benjamin, removed Oct. 3, 1809.  
 364. May 20—Nichols, Daniel, died.  
 365. May 20—Nichols, wife of Daniel, died.  
 366. July 1—Crawford, John, died Nov. 11, 1821.  
 367. Aug.—Lawrence, Timothy, removed.  
 368. Aug.—Lawrence, wife of Timothy, removed.

## 1788

369. Feb. 10—St. John, Matthias, Jr., died Jan. 4, 1836, age 73.

370. Feb. 10—St. John, Esther Raymond, wife of Matthias, Jr., died March 12, 1792.

371. March 16—Davenport, John, removed Nov. 10, 1811.

372. March 16—Davenport, wife of John, removed Nov. 11, 1811.

373. March 23—Stevens, Samuel, removed.

374. May 19—Comstock, Dinah, died April 15, 1818.

375. May 19—Weed, Hannah, (Daughter of Charles), died Aug. 27, 1817.

376. July 14—Seely, Captain Joseph, died May 4, 1812.

377. July 14—Seely, Hannah, (Wife of Joseph), died Dec. 2, 1832, age 82.

378. Sept. 14—Kellogg, Susannah, removed.

379. Sept. 14—Kellogg, Elizabeth, removed.

## 1789

380. March 21—Hoit, Thaddeus, removed.

381. March 21—Hoit, wife of Thaddeus, removed.

382. March 21—Green, Amos, removed March 17, 1799.

383. Dec.—Mitchell, Patty, (Wife of Rev. J.), removed. Christened Martha. Dau. of Rev. Josiah Sherman.

## , 1790

384. Jan. 25—Hoit, Ebenezer, discharged to Wilton April 26, 1807.

385. Jan. 25—Hoit, wife of Ebenezer, discharged to Wilton April 26, 1807.

386. Jan. 25—Fitch, wife of Seymour, Jr., removed.

387. April 4—Weed, Elizabeth, (Wife of Charles), died April 8, 1796, age 67.

388. June 13—Comstock, David, "rejection for disorderly walking," sri. 1799.

389. June 13—Lockwood, Elizabeth, (Third wife of Captain James), died Oct. 23, 1835.

390. Oct. 30—Hoit, Jesse, died June 24, 1832, age 91.

391. Oct. 30—Hoit, wife of Jesse.

## 1791

392. May 1—St. John, Peter, removed.

393. May 1—St. John, Lydia.

394. June 5—Abbot, Enoch, removed March 13, 1813.

395. Aug. 14—Lockwood, Betsey, (Wife of Elnathan), died March 19, 1812.

396. Oct. 16—St. John, Benjamin, died June 2, 1855.

397. Oct. 16—Kellogg, Gideon, son of Samuel, removed.  
 398. Oct. 30—Weed, Seth, died July 23, 1817.  
 399. Nov. 20—Benedict, Nehemiah, died April 26, 1819. Son of Thomas, Jr.  
 400. Nov. 20—Benedict, Hannah, (Wife of Nehemiah), died Dec. 7, 1814.  
 401. Dec. 4—Bouton, Dorcas, (Mrs. Benjamin St. John), died 1862.

1792

402. Jan. 8—St. John, Selleck, son of Lt. David, removed.  
 403. Jan. 8—St. John, Thankful Hoyt, wife of Selleck, removed.  
 404. Feb. 5—Pennoyer, G. Selleck, died May 15, 1816.  
 405. March 25—Benedict, Mehitabel, died.  
 406. March 25—Jones, Rachel, died.  
 407. March 25—Benedict, Martha.  
 408. May 6—St. John, Enoch, died April 23, 1846. Son of No. 369.  
 409. May 6—St. John, Sally, (Wife of Enoch), died March 4, 1808.  
 410. June 3—Eels, Moses C., died Nov. 23, 1807, age 64.  
 411. June 3—Eels, Abigail, (Wife of Moses C.), died June 29, 1820.  
 412. Aug. 26—Raymond, wife of Comfort, died.  
 413. Aug. 26—Tuttle, wife of Levi, died Jan. 5, 1832, age 80.  
 414. Nov. 15—Seeley, Jonas, removed.

1793

415. May 19—Reed, Uriah, died May 30, 1848.  
 416. May 26—Hanford, wife of Theophilus, died May 25, 1810.  
 417. May 26—Brown, wife of Peter, removed.  
 418. May 26—Richards, wife of Captain James.

1794

419. Jan. 19—Betts, wife of Captain Nathan.  
 420. Aug. 3—St. John, Esther, (Wife of Matthias, Jr.).  
 421. Aug. 3—Weed, Rachel, (Wife of Charles, Jr.), died Oct. 7, 1841.  
 422. Oct.—Fitch, Theophilus, died Feb. 28, 1860. Son of No. 63.  
 423. Oct.—Fitch, Ann, (Wife of Theophilus), died Dec. 12, 1831, age 73.

1795

424. April 5—St. John, Eliphalet, died July 27, 1845.

425. April 5—Benedict, Mary, (Second wife of Isaac), died Sept. 17, 1836, age 72.  
 426. April 5—Benedict, Sarah, (Wife of James, Jr.), removed.  
 427. Nov. 29—Hickok, Jesse, removed.  
 428. Nov. 29—Hickok, Betsey, (Wife of Jesse), removed.

1796

429. April 3—Weed, wife of Captain Josiah.  
 430. April 3—Hoyt, wife of William, died Oct. 20, 1841.  
 431. May 1—Husted, Thaddeus, died Aug. 30, 1832, age 73.  
 432. May 1—Husted, wife of Thaddeus, died Oct. 28, 1835, age 73.  
 433. May 1—Chichester, Nathan.  
 434. May 1—Chichester, wife of Nathan.  
 435. July 14—St. John, Abraham, died.  
 436. July 14—St. John, wife of Abraham, died.  
 437. Aug. 21—Benedict, Dinah, removed July 18, 1841.  
 438. Aug. 21—Benedict, Anna, removed.  
 439. Nov. 27—Whalley, the widow Anne, removed; died about 1820.

1797

440. Feb. 19—Comstock, Moses, died March 14, 1824.  
 441. Feb. 17—Olmsted, Hannah.

1798

442. Jan. 14—Ayres, Ebenezer, discharged to Presbyterian Church, Penfield, N. Y., June 19, 1836.  
 443. Jan. 14—Hickok, Seth, died 1860.  
 444. Jan. 14—Ayres, Amos, died April 20, 1849.  
 445. Jan. 14—Ayres, Hannah, died 1860.  
 446. Jan. 14—Lockwood, Polly, died.  
 447. Jan. 28—Richards, Jesse.  
 448. Jan. 28—Richards, Lydia, (Wife of Jesse), removed; died May, 1814.  
 449. March 18—Ayres, Jared, removed July 18, 1841.  
 450. April 6—St. John, Aaron, removed March, 1807.  
 451. April 6—St. John, wife of Aaron, removed March, 1817.  
 452. Nov. 18—Clinton, Patty. (Joined Methodist Church and was dismissed and censured Oct. 24, 1803.)

1799

453. March 10—Hoit, Abigail, (Wife of Stephen), removed Nov. 9, 1806.

454. Amos Green, removing to West Greenwich, on his request, was dismissed from the church on his being received with them, and recommended.
455. March 17—Ayres Thankful, (Wife of Ebenezer), died March 5, 1817.
456. Aug. 11—Hoit, Matthew, removed.
457. Aug. 11—Hoit, Polly, (Wife of Matthew), removed.
458. Oct. 27—Benedict, Eunice, removed 1817.
459. Oct. 27—Eells, James Trowbridge.

#### 1800

460. Jan. 5—Hoit, Sarah, (Wife of Gould), dismissed to Spencertown, Sept. 20, 1807.
461. Jan. 5—Weed, Keziah, (Wife of Enos, Jr.), died Nov. 9, 1802, age 28.

#### 1801

462. Oct. 11—Hayes, Molly, died April 14, 1821.
463. Oct. 25—Raymond, John, Jr., removed April 1, 1810.

#### 1802

464. Silliman, Martha, (Wife of Esquire), died April 20, 1821.
465. April 11—Richards, Eunice, (Wife of Esquire), died.
466. April 11—St. John, Deborah, (Wife of Stephen), died Sept. 2, 1840.
467. April 11—Hayes, Silas, removed Jan. 3, 1823.
468. April 11—Hayes, wife of Silas, died May 26, 1808.
469. April 11—St. John, William, removed.
470. Nov. 7—Kellogg, Seth S., removed June, 1828.
471. Nov. 7—Kellogg, Matilda, (Wife of Seth S.), removed June, 1828.

#### 1803

472. July 3—Hayes, John, died May 5, 1816.
473. July 3—Hayes, Mercy, (Wife of John).
474. July 3—Weed, Enos, died Sept. 6, 1849.
475. July 3—Hoyt, Joel.
476. July 3—Bouton, Hannah, (Second wife Deacon Daniel), died June, 1823.

#### INTERIM

#### 1806

477. April 27—Comstock, Catharine, (Wife of Samuel), died March 20, 1839.

478. Nov. 3—St. John, Sarah, (Third wife of Captain Matthews), died Feb. 1, 1835.

479. Dec. 7—Fayerweather, Hannah, (Wife of Richard), died Feb. 1829.

#### 1807

480. Oct. 18—Hanford, Polly, (Wife of Holly), removed Aug., 1828.

481. Nov. 1—Carter, Rhoda, (Wife of Ebenezer), died Oct. 10, 1846.

(The following are known to have been received before 1808, though the date of their reception is not entered upon the records of the Church.)

482. Hoyt, Matthew, son of Ezra.
483. Bouton, Deacon Daniel, son of Nathaniel. (See footnote to Daniel Bouton), admitted Oct. 7, 1733. No. 39.
484. St. John, Ann, (Wife of Justin).
485. Smith, Dr. David, removed April 5, 1829.
486. Smith, Sarah, (Second wife of Samuel).
487. Slauson, widow Susannah, died June 9, 1812.
488. Richards, Edmund, removed Nov. 17, 1811.
489. Richards, Ruth, (Wife of Edmund), removed Nov. 17, 1811.
490. Whitney, wife of David, Jr., removed April 11, 1808.
491. Battell, Martha, (Wife of William), removed April 11, 1808.

#### MINISTRY OF REV. WILLIAM BONNEY

Son of Titus of Cornwall. Williams 1805.  
Married Sara, dau. of Dr. Ware of Conway.

#### 1808

492. March 20—Fitch, Joseph Sen., died April 1, 1833, age 79.
493. March 20—Fitch, Hannah, Wife of Joseph Sen., died Dec. 18, 1841.
494. March 20—Hanford, Hannah, (Wife of Ebenezer), died Oct. 21, 1841.
495. March 20—Hickok, Keziah, (Wife of Seth), died Dec. 22, 1809.
496. May 5—Benedict, Ezra, died Dec. 27, 1846.
497. May 5—Benedict, Hannah, (Wife of Ezra), died April 8, 1845.
498. St. John, Phebe B., (Wife of Hezekiah), died July 9, 1850.
499. Seeley, Betsey, died April 24, 1851.
500. Eells, Betsey, removed Jan. 5, 1840; died July 31, 1850.
501. Sept. 4—Weed, Sally, (Wife of Seth, Jr.), died March 5, 1844.



502. Nov. 20—Seymour, John, removed Sept. 4, 1812, to Penoa or Tenoa, N. Y.  
 503. Nov. 20—Seymour, wife of John, removed Sept. 4, 1812; (see above).  
 504. Dec. 4—Gregory, Elizabeth, (Wife of Elias), removed Aug. 11, 1817, to Auburn, N. Y.  
 505. Dec. 4—St. John, Mabel, (Wife of Seth), removed Aug. 6, 1820, to Gustavus, Ohio.

#### 1809

506. March 26—Hanford, widow Sarah, died.  
 507. March 26—Seeley, Warren, died.  
 508. June 4—Benedict, Daniel, died.  
 509. June 4—Benedict, Eunice, (Wife of Daniel), removed May 2, 1834, to Methodist Episcopal Church, Painesville, Ohio.  
 510. Oct. 1—Hoyt, Samuel, died Aug. 24, 1856.  
 511. Oct. 1—Hoyt, Abigail, (Wife of Samuel), died 1861.

#### 1810

512. May 14—Crofut, Esther, (Wife of Joseph), died April 11, 1838.  
 513. Sept. 30—Hickok, Elizabeth, (Wife of Seth), died 1861.  
 514. Nov. 18—Hanford, Betsey, removed Aug. 28, 1831, to First Trinitarian Church, Brooklyn.  
 515. Dec. 2—Davenport, William, removed Oct. 24, 1845.  
 516. Dec. 2—Davenport, Abigail, (Wife of William), died Oct. 6, 1839.

#### 1811

517. Feb. 27—Hoyt, Pruella Elvira, died Aug. 15, 1842.  
 518. Nov. 10—Bonney, Sarah, (Wife of Rev. William), removed Dec. 4, 1836, to Nelson, Ohio; died 1863.

#### 1812

519. April 12—Comstock, Samuel, died Nov. 9, 1818.

#### 1813

520. Feb. 21—Hickok, John, removed Jan. 5, 1816, to Scipio, Ohio.  
 521. March 7—Reed, Clarissa, removed Feb. 9, 1828, to Methodist Church; "care and watch withdrawn."  
 522. Dec. 4—Kellogg, Lydia, (Wife of Samuel), died April 24, 1832.

#### 1814

523. Sept. 25—St. John, Lydia, (Wife of Enoch), died April 10, 1810.

#### 1815

524. July 23—Benedict, Susannah, (Wife of Nehemiah), died July 22, 1820.  
 525. Oct. 29—Benedict, Amzi, removed March 25, 1816, to Andover Theological Seminary.

#### 1816

526. Jan. 7—Chichester, Sally, removed Aug. 31, 1827, to 7th Presbyterian Church, New York.  
 527. Feb. 18—Smith, Theda, removed Oct. 27, 1816, to Utica, N. Y.  
 528. June 23—Jennings, Hannah, (Wife of Hezekiah), died Oct. 7, 1836, age 65.  
 529. June 23—Lockwood, wife of Samuel, Jr., died Oct. 14, 1838.  
 530. June 23—Nash, Susannah, (Mrs. Lockwood), died.  
 531. June 23—Bishop, Lucinda, removed April 25, 1819, to Presbyterian Church, Orange Street, New York.  
 532. July 7—Ayres, Minot, died Oct. 10, 1866.  
 533. July 7—Daggett, Rev. Herman, removed April 12, 1818, to Cornwall, Conn.  
 534. July 7—Daggett, Sally, (Wife of Rev. H.), ditto.  
 535. Aug. 4—Manning, Rose, (a Negress), died Dec. 6, 1824.  
 536. Aug. 4—Manning, Belinda, (a Negress), died April 12, 1829.  
 537. Aug. 25—St. John, Elsa, (Wife of Enos), removed March 3, 1832, to Methodist Episcopal Church in this place.  
 538. Aug. 25—Waterbury, widow Betsey, (Daughter of Abraham St. John), died Feb. 26, 1832, age about 44.  
 539. Aug. 25—Waring, Esther, (Wife of David), died 1860.  
 540. Sept. 1—Weed, Daniel, removed April 21, 1844.  
 541. Sept. 1—Hoyt, John, removed Feb. 7, 1819, to Scipio, N. Y.  
 542. Sept. 1—Hoyt, Charlotte, (Wife of John), ditto.  
 543. Sept. 1—Hoyt, Joseph B., died Oct. 12, 1844.  
 544. Sept. 1—Hoyt, Thankful, (Wife of Joseph B.), died Oct. 27, 1844.  
 545. Sept. 1—Benedict, Caleb, died Feb. 12, 1857. 2nd from No. 13.

546. Sept. 1—Benedict, Ellis, (Wife of Caleb), died 1861.
547. Sept. 1—Mitchell, Hannah, (Wife of Shuman), died April 13, 1866.
548. Sept. 1—Benedict, Mary, (Wife of Nehemiah), removed Oct. 19, 1831, to Presbyterian Church, Schenectady, N. Y.
549. Sept. 1—Hoyt, Dinah, died May 7, 1865.
550. Sept. 1—Chichester, Nancy, removed Nov. 24, 1816, to Norwalk.
551. Sept. 1—Hickok, Brazillai, removed April 10, 1825, to Nunda, N. Y.
552. Sept. 1—Ayres, William, removed Sept. 27, 1823, to Presbyterian Church, Van de Vater Street, New York.
553. Sept. 1—Benedict, Trowbridge, removed Sept. 16, 1821, to Presbyterian Church, Rutgers Street, New York.
554. Sept. 8—Wickes, Eunice, (Wife of Jonas), removed April 4, 1819, to Presbyterian Church, Huntington, Long Island.
555. Sept. 15—Hayes, wife of Silas, "united with Methodist Church; care and watch withdrawn from her Jan. 3, 1823."
556. Sept. 15—Hayes, Currence, removed May 2, 1854, to Methodist Episcopal Church in Ohio.
557. Sept. 15—St. John, Nancy, died April 15, 1875.
558. Sept. 22—Wood, Sophronia, died Jan. 9, 1822.
559. Nov. 3—Comstock, Lois, (Wife of Moses), died Jan. 26, 1845.
560. Nov. 3—Holden, Elizabeth, removed Aug. 15, 1824, to Darien.
561. Nov. 3—Carter, Ebenezer, Jr., removed Jan. 30, 1831, to Central Presbyterian Church, Broome Street, New York.
562. Nov. 3—Selleck, Henry, removed Feb. 24, 1833, to Norwalk.
563. Dec. 1—Smith, Abiah, removed May 9, 1841.
564. Dec. 1—Smith, Harriet, removed Feb. 21, 1819, to Wilton.
565. Dec. 29—Ferris, Darius, died 1861.
566. Dec. 29—Ferris, Harriet, (Wife of Darius), died July 27, 1833, age 42. Dau. of Abijah Comstock, 2nd.
567. Jan. 5—Lockwood, Sally, removed Dec. 25, 1836, to Presbyterian Church, Ithaca, N. Y.
568. Jan. 26—Lockwood, Samuel, Jr., died June 15, 1859.
569. April 27—Hickok, Phebe, died Sept. 1, 1829.
570. May 4—Husted, Thomas S.; "watch and care of the church withdrawn April 21, 1836."
571. May 4—Husted, Prudence, (Wife of Thomas S.), ditto.
572. May 4—Weed, Mercy, died March 27, 1850.
573. Aug. 31—Richards, Hannah, (a Negress), removed Jan. 31, 1819, "to the Brick Church under care of Rev. G. Sping, New York."
574. Oct. 12—Comstock, Hannah, removed Oct. 29, 1820, to Norwalk, Huron County, Ohio.
- 1819
575. Oct. 24—Weed, Abigail, (Wife of Enos), died Jan. 20, 1820.
576. Nov. 1—Hanford, Mary, (Wife of Nathan), died Jan. 15, 1857.
577. Dec. 12—Bishop, Laura, removed Oct. 31, 1834, to Methodist Episcopal Church in Pound Ridge.
- 1820
578. Feb. 6—Deforest, Seth, died.
579. Feb. 6—Deforest, Rachel, (Wife of Seth), died Nov. 15, 1846.
580. April—Husted, Sarah H., (Wife of Uzal), died July 22, 1872.
- 1821
581. Jan. 28—Hickok, Harriet, (Wife of Barzillai), removed April 19, 1835, to Nunda, N. Y.
582. Oct. 7—Lockwood, Hetty, (Wife of Elias), died Sept. 5, 1849.
583. Oct. 7—Baxter, Mary, removed Oct. 3, 1824, to Nelson, Madison County, N. Y.
- 1822
584. July 7—Carter, Ebenezer Sen., died Jan. 8, 1842.
585. July 7—Carter, Elizabeth, (Wife of Ebenezer, Jr.), removed Jan. 30, 1831, to Central Presbyterian Church, Broome Street, N. Y.
586. July 7—Buxton, Harriet, (Wife of Benjamin K.), removed Nov. 5, 1825, to Stamford.
587. July 7—Keeler, Mary, (Wife of Daniel), died Nov. 11, 1852.

588. July 7—Crissey, Abraham, removed Nov. 21, 1824, to 2nd Presbyterian Church, Genoa, N. Y.

589. July 7—Hickok, Presson, removed May 8, 1836, to Dutch Reformed Church, Unionville, N. Y.

590. July 7—St. John, Nancy, died June 21, 1827.

591. July 7—St. John, Sally, (Wife of Jesse), died Sept. 13, 1866.

592. July 7—Smith, Mary, died Dec. 8, 1834, age 40.

593. July 7—Greenly, Esther, removed Aug. 29, 1824, to Presbyterian Church, Fredericksburg, Va.

594. July 7—Benedict, Siley, (Mrs. Stephen Hoyt), died March 9, 1897.

595. July 7—St. John, Betsey Ann, removed Aug. 20, 1837.

596. July 7—Reed, Ruhamah, removed May 11, 1828, to Ridgefield.

597. Sept. 1—Carter, Zalmon, removed May 2, 1834, to Jacksonville, Ill.

598. Sept. 1—Carter, Harriet, (Wife of Zalmon), ditto.

599. Sept. 1—Buxton, Benjamin Knapp.

600. Sept. 1—Hoyt, Lambert Dea, removed.

601. Sept. 1—Crissey, Jane, (Wife of Abraham), removed Nov. 21, 1824, to 2nd Presbyterian Church, Genoa, N. Y.

602. Sept. 1—Weed, Patty, died Oct. 20, 1837.

603. Sept. 1—Fanny, (a Negress), removed April 26, 1838.

604. Nov. 3—Hoyt, Samuel R.

605. Nov. 3—Hickok, Amanda, died March 23, 1847.

606. Nov. 3—Byington, Roxana, removed Dec. 28, 1837.

607. Nov. 3—Muit, widow Anna, removed March 4, 1825, to Presbyterian Brick Church, New York City.

608. Nov. 3—Chichester, Clarissa, removed May 19, 1844.

609. Nov. 17—Weed, Polly, removed Feb. 25, 1853.

#### 1823

610. Jan. 12—Curtis, Sanford, removed May 8, 1825, to Presbyterian Church, South Salem, N. Y.

611. March 2—Smith, Peter, died April 19, 1875.

612. March 2—Smith, Sarah, (Wife of Peter), died April 10, 1864.

#### 1824

613. Jan. 4—Comstock, Dinah, removed Sept. 29, 1827, to New Haven.

614. Jan. 4—Comstock, Hannah M., died March 17, 1839.

615. Jan. 4—Comstock, Ruth, removed Sept. 29, 1827, to New Haven.

616. Sept. 5—Hoyt, Ruth A., removed Dec. 26, 1824, to Lisle, N. Y.

617. Nov. 7 — Scribner, Polly, (Wife of Henry), died Jan. 7, 1892.

#### 1825

618. June 19—Hickok, Armenia, (Wife of Tresson), died Oct. 11, 1831.

#### 1826

619. Sept. 3 — Button, Sarah, (Wife of Daniel).

#### 1827

620. March 4—Fitch, Sally, (Wife of Joseph, Jr.), removed Oct. 7, 1836, to Jordan, Onondly County, N. Y.

621. March 4—Carter, Thomas, (Son of Ebenezer), died Feb. 17, 1879. Son of No. 584.

622. March 4—Carter, Esther, (Wife of Thomas), died Dec. 25, 1865.

623. March 4—Ayres, Hannah, (Wife of Minot), died April 2, 1842.

624. May 6—Ayres, George Willis, removed May 7, 1848.

625. May 6—Ayres, Jonathan Edwards, removed Feb. 15, 1833, to Saugatuck.

626. May 6—Ayres, Chauncey, removed Nov. 2, 1832, to Presbyterian Church, Carmine Street, New York.

627. May 6—Fayerweather, James Richards, removed Oct. 19, 1828, to the Church in Yale College, New Haven.

628. May 6—Seymour, Edwin S., removed Sept. 28, 1845.

629. May 6—St. John, Jesse, died Dec. 25, 1831.

630. May 6—Moffatt, Robert John, died Jan., 1829.

631. May 6—Sutton, John, died Feb., 1831.

632. May 6—Ayres, Elizabeth, removed.

633. May 6—Ayres, Delia Mariah, removed April 24, 1831, to Central Presbyterian Church, Broome Street, New York.

634. May 6—Ayres, Hannah E., (Mrs. E. S. Seymour), removed Sept. 28, 1845.

635. May 6—Ayres, Cynthia Caroline, removed Aug. 14, 1831, to Presbyterian Church, Edwardsville, Ill.



636. May 6—Ayers, Debora Ann, removed July 18, 1841.
637. May 6—Benedict, Lorana, (Mrs. Whitlock), died Dec. 14, 1868.
638. May 6 — Benedict, Hannah, removed July 5, 1835, to Ridgefield.
639. May 6—Chepman, Jane, removed Feb. 15, 1833, to Saugatuck.
640. May 6—Deforest, Clarissa, removed April 22, 1832, to Methodist Church, Duane Street, New York.
641. May 6—Fayerweather, Julia Hope, removed April 14, 1839.
642. May 6—Fayerweather, Elizabeth Marian, removed March 28, 1830, to Jacksonville, Ill.
643. May 6—Fayerweather, Mary Jane, removed April 14, 1839.
644. May 6—Hickok, Keziah, removed July 19, 1840.
645. May 6—Keeler, Lorana, died May 1, 1873.
646. May 6—St. John, Hannah Benedict, died July 20, 1854.
647. May 6—Terrel, Selina Gaylord, (Mrs. Lewis Slausson), died Jan. 22, 1879, in Norwalk, age 78.
648. May 6—Penny, William, removed Feb. 9, 1834, to Presbyterian Church, South East, N. Y.
649. May 28—St. John, Abraham W., removed May 5, 1839.
650. May 28—St. John, Deborah, (Wife of Abraham), ditto.
651. June 4—Smith, Isaac, died Oct. 3, 1845.
652. July 1—Crissey, Jesse, died Sept. 13, 1830.
653. July 1—Crissey, Bethia, (Wife of Jesse), died March 18, 1838.
654. July 1—Crissey, Hiram, died March 14, 1845.
655. July 1—Crissey, Polly, (Wife of Hiram), died Aug. 9, 1864.
656. July 1—Crissey, Sally, (Wife of Silvanus Seely), died Sept. 14, 1850.
657. July 1—Noyes, Samuel S., M. D., died March 19, 1877.
658. July 1 — Noyes, Esther, (Wife of Samuel S.), died April 4, 1875.
659. July 1 — Greenly, Esther, (Wife of Thomas), died Aug. 23, 1831.
660. July 1—Greenly, Emma, removed July 6, 1856.
661. July 1—Greenly, Elizabeth, died Jan. 1, 1845.
662. July 1—Olmsted, widow Rhoda, died 1861.
663. July 1—Weed, Sarah, (Wife of Enos), died.
664. July 1—Weed, Lucretia, died April 10, 1867.
665. July 1—Comstock, Sarah, (Mrs. Lewis Avery), died Nov. 14, 1887.
666. July 1—Fitch, Julia Ann, removed Oct. 7, 1836, to Jordan, N. Y.
667. July 1—Ayres, Julia Ann, removed June 19, 1836, to Presbyterian Church, Penfield, N. Y.
668. July 1—Carter, Hannah Jane, (Mrs. William St. John), died Jan. 20, 1883.
669. July 1—Gorham, Sarah. (Name erased March 2, 1872.)
670. July 1—Smith, Arba, removed July 4, 1834, to Genoa, N. Y.
671. July 1—Doty, Orrin Ambrose.
672. July 1—Steele, Lewis Seymour, removed Nov. 6, 1831, to Presbyterian Church, Norfolk, Va.
673. July 1—Crissey, Eliphalet, died April 24, 1830.
674. July 1—Benedict, Samuel Husted, removed Nov. 2, 1832, to West Presbyterian Church, Carmine Street, New York.
675. Sept. 2—Weed, Lucy, removed Aug. 21, 1831, to Central Presbyterian Church, Broome Street, New York. Descended from No. 109.
676. Sept. 2—Weed, Sarah J., (Mrs. Minot Ayres), died Sept. 9, 1854.
677. Sept. 2—Bostwick, Lorinda, removed.
678. Sept. 2—Chichester, Mariah, removed Sept. 4, 1829, to 7th Presbyterian Church, New York City.
679. Sept. 2—Waterbury, Betsey, removed Nov. 7, 1847.
680. Sept. 2—Griffin, Abigail, removed Aug. 24, 1834, to Presbyterian Church, Pound Ridge.
681. Sept. 2—Lockwood, Elizabeth Richards, removed Nov. 6, 1831, to Presbyterian Church, Norfolk, Va.
682. Sept. 2—Weed, Nehemiah Edwin, died April 2, 1866.
683. Sept. 2—Tuttle, John William, removed May 3, 1829, to Canaan, Conn.
684. Sept. 2—Ayres, Hezron L., died Feb. 22, 1874.
685. Sept. 2—Benedict, Lewis St. John, removed Jan. 30, 1831, to the Church in Yale College, New Haven.
686. Sept. 2—Davenport, Lewis Benedict, died Dec. 17, 1836, age 24.

687. Nov. 4—Everett, Joseph, died Feb. 12, 1843.

688. Nev. 4—Everett, Abigail Crissey, (Wife of Joseph), died July 6, 1877.

689. Nov. 4—Weed, Dorcas B., died June 19, 1834.

690. Nov. 4—Thayer, Amaryllis, removed Sept. 5, 1831, to Norwalk.

691. Nov. 4—Hoyt, Thankful, Mariah, removed.

692. Nov. 4 — Benedict, James M., removed Jan. 3, 1834, to Methodist Church in this place.

#### 1828

693. Jan. 6—Richards, Polly, (Wife of Frederick), died Oct. 3, 1842.

694. Jan. 6 — Hanford, Hannah, (Wife of Bartlet), died.

695. Jan. 6—Ayres, Rhua, (Wife of Ebenezer), died Aug. 30, 1830.

696. Jan. 6—Benedict, Mary, removed May 9, 1830, to Painesville, Ohio.

697. Jan. 6—Noble, Frederick, removed Feb. 20, 1840.

698. Jan. 6—Smith, Leander, (colored), died Nov. 30, 1888.

699. Jan. 6—Smith, Juda Ann, (Wife of Leander), colored; died March 26, 1886.

700. March 2—Ayres, Polly Elizabeth, died March 21, 1866.

701. March 2—Ayres, Deborah Ann, died April 6, 1872.

702. March 2—Raymond, Russell G., removed July 24, 1853.

703. March 2—Raymond, Asenath, (Wife of Russell G.), died April 12, 1848.

704. March 2—Hoyt, Joe L., (Lyman), removed Aug. 6, 1843.

705. May 4—Noble, Sally M., (Wife of Frederick), died Oct. 24, 1832, age 22.

706. May 4—Davenport, Mary Jane, died April 25, 1836, age 22.

707. Sept. 5—Wairing, Elizabeth, (Wife of Alvah), removed April 27, 1837.

708. Sept. 5—Raymond, Elsa Maria, (Wife of Joseph), removed Feb. 23, 1843.

#### 1829

709. Jan. 4—Clinton, Sarah, (Wife of Allen), died Jan. 4, 1851.

710. Sept. 6—Scofield, Joseph, removed Aug. 24, 1834, to Presbyterian Church, Pound Ridge.

#### 1830

711. May 1 — Lambert, Eelanor Conover, (Wife of John), watch and care withdrawn June 23, 1836.

712. June 13—St. John, Catharine S., removed June 26, 1842.

#### 1831

713. July 3—Ayres, William Henry. (Name erased.)

714. July 3 — Waterbury, Mary Elizabeth, died Oct. 14, 1834, age 23.

715. July 3—Benedict, Elizabeth Jane, (Mrs. William H. Ayres). Name erased.

716. Aug. 14—Curtis, Sanford, removed Feb. 23, 1837.

717. Aug. 14—Curtis, Abigail, (Wife of Sanford), ditto.

718. Aug. 14 — Hoyt, Phebe, (Widow of Joseph), received before 1831, died.

#### MINISTRY OF REV. THEOPHILUS SMITH

Son of Asa of Halifax, Vt. Yale 1824. Married Hannah B., dau. of Samuel St. John.

719. Sept. 4—Everett, Hannah, removed June 14, 1840.

720. Sept. 4—Keeler, Abigail, removed Dec. 8, 1839.

721. Sept. 4 — Husted, Prudence Lemira, "watch and care of the church withdrawn June 23, 1836," died Nov. 30, 1864.

722. Sept. 4 — Hoyt, Huldah, (Wife of Chauncey), removed Feb. 7, 1858.

723. Sept. 4—Ayres, Eliza Jane, removed June 19, 1836.

724. Sept. 4—Curtis, Matilda, removed April 23, 1840.

725. Sept. 4 — Bush, Ira Hamilton, removed Jan. 24, 1864.

726. Sept. 4—Lockwood, John William, died 1862.

727. Sept. 4—Ayres, Jared Augustus, removed Oct. 21, 1832, to Yale College.

728. Sept. 4 — Ayres, William Orville, removed May 4, 1834, to Yale College.

729. Sept. 4—Ferris, William, removed Nov. 20, 1842.

730. Nov. 6 — Richards, Clarissa, (Wife of Captain Jesse), died Oct., 1854.

731. Nov. 6—St. John, Mary Naomi, died Aug. 10, 1872.

#### 1832

732. Jan. 1 — Lounsbury, Polly, (Wife of Miner), removed May 14, 1848; died Oct. 31, 1850.

733. March 4—Hoyt, Polly, (Wife of Ebenzer), died Aug. 2, 1870.
734. March 4 — Nash, Adah, (Widow of Aaron), removed April 14, 1833, to Presbyterian Church, Nunda, N. Y.
735. May 6—Comstock, Thomas Anthony, dismissed Dec. 23, 1880, as absentee under rule of church of Dec., 1876.
736. May 6—Sherwood, Sarah.
737. May 6—Keeler, Phebe, (Mrs. W. G. Webb), died March 14, 1883.
738. May 6—Lockwood, Polly, (Mrs. T. A. Comstock), died March 17, 1854.
739. May 6—Fayerweather, Hannah Richards, removed Nov. 1, 1831, to Jacksonville, Ill.
740. July 1—Waterbury, Emily, (Wife of Charles), removed June, 1861.
741. Oct. 7—Turnier, Daniel, removed Oct. 2, 1836, to Brick Presbyterian Church, New York City.
742. Oct. 7 — Turnier, Eleanor, (Wife of Daniel), ditto.

1833

743. Jan. 6—Ayres, Sarah, (Wife of Hezron), died April 16, 1869.
744. Jan. 6 — Saunders, Mary, (Mrs. Pennoyer), removed Sept. 20, 1874.
745. April 28—Carter, Ebenezer, Jr., removed Sept. 21, 1834, to Jacksonville, Ill.
746. April 28—Carter, Elizabeth, (Wife of Ebenezer, Jr.), ditto.
747. May 5—Chichester, Mary, (Mrs. Dean), removed April 8, 1866.
748. Sept. 1—Pennoyer, Andrew Leeds, removed June 21, 1835, to Presbyterian Church, Cincinnati, Ohio.
749. Sept. 15 — St. John, Phebe, (Wife of Lewis), removed Sept. 2, 1835, to Presbyterian Church, New Orleans, La.
750. Sept. 15 — Benedict, Mary, (Wife of Nehemiah), died Oct. 20, 1868.
751. Dec. 29 — Lambert, William. Name erased Nov. 2, 1866.
752. Dec. 29—Lambert, Agnes, (Wife of William), died March, 1882.

1834

753. June 22—Bonney, Lucy A., removed April 10, 1836, to church at Sing Sing.
754. July 6—Weed, Sally, (Widow of Ira), removed April 30, 1835, to Painesville, Ohio.
755. July 18—Ferris, Anna, (Wife of Darius), died Sept. 27, 1869.

756. July 27—Sanderson, Harvey, died 1856.
757. Nov. 2—Davenport, Amzi B., removed Oct. 8, 1837. 4th from No. 18.

1835

758. March 22—Lockwood, Polly Ann, (Wife of Chauncey), removed July 2, 1847.
759. June 7—Rigby, William K., removed Jan. 14, 1844.
760. June 7—Rigby, Harriet E., (Wife of William K.), ditto.

1836

761. Feb. 14—Scofield, Mary, (Widow of Reuben), died Sept. 15, 1839.
762. June 19 — Eells, Ruth, (Widow of James), died June 16, 1878.
763. July 31—Davenport, Silas, removed Aug. 20, 1837.
764. Aug. 7—Law, Mary, (Widow of David), died July 11, 1858.

1837

765. Jan. 1—Hickok, Deacon Seth, Jr., died June 5, 1880. Son of No. 443 .
766. Jan. 1—Scofield, Harris, removed Feb. 20, 1845.
767. Jan. 1—Scofield, Lydia Ambler, (Wife of Harris), died Feb. 9, 1840.
768. Jan. 22—Bouton, Samuel, removed March 4, 1869.
769. March 5—Bouton, Ralph Leonard, died.
770. April 10—Lockwood, Harriet; "received on confession at her father's house, she being sick"; died Sept. 11, 1837, age 21.
771. Oct. 1—Lounsbury, Miner, died Oct. 15, 1846.
772. Oct. 1—Weed, Eliza M., (Wife of Enos), born Sept. 17, 1799; removed May 27, 1855.
773. Oct. 1—Weed, Kezia Sarah, (Daughter of Enos), born Dec. 1, 1823; removed May 27, 1855.
774. Nov. 5—Hickok, Ann Maria, (Wife of Seth, Jr.), died Oct. 29, 1887.

1838

775. March 4 — Bouton, Anna, (Wife of Aaron), died July 17, 1839.
776. April 22—Beers, James Sylvester, died.
777. July 1 — Davenport, Harriet, (Mrs. Elisha Comstock), removed Aug. 24, 1851.
778. Aug. 23—Weed, Rev. William B., died Dec. 13, 1860.



## 1839

779. Feb. 10—Hoyt, Naomi O., died Dec. 28, 1857.  
 780. March 17—Ayres, Ebenezer, died Oct. 22, 1847.  
 781. March 17 — Ayres, Eliza, Jr., removed March 22, 1840.  
 782. March 17—Ayres, Julia A., removed Sept. 1, 1842.  
 783. March 17—Ayres, Andrew, removed May 19, 1844.  
 784. March 17—Ayres, Mary Jane, removed May 19, 1844.  
 785. April 17 — Comstock, Sarah, (Wife of Samuel C.), daughter of David Comstock of Norwalk; died Feb. 10, 1901.  
 786. June 16—Wood, Hannah Maria, (Mrs. F. Raymond).  
 787. Aug. 18—Whitlock, Esther, (Wife of Silas), died Dec. 19, 1847.

## 1840

788. Jan. 5—Hickok, Martha Elizabeth, removed April 22, 1841.  
 789. March 1—Bush, Rebecca A., (Wife of J. H.), died Jan. 21, 1857.  
 790. March 22—Wood, Benedict, died Feb. 19, 1885.  
 791. March 22—Wood, Angeline, (Wife of Benedict), died July 31, 1888.  
 792. July 5—Scribner, Henry, died April 29, 1872.  
 793. July 5—Weed, Harriet A., (Bouton), removed Sept. 2, 1849.  
 794. July 5—Hoyt, Jane Ann, removed June 18, 1843.  
 795. Oct. 25—Noyes, Julia C., died May 18, 1903. Dau. of No. 657.  
 796. Oct. 25 — Law, Elizabeth, (Mrs. A. Jones), removed 1851.  
 797. Nov. 1—Reed, Ruth, (Widow of Jacob), died April, 1872.  
 798. Nov. 22—Benedict, Charlotte K., (Wife of Linus), removed May 14, 1876, to Norwalk.  
 799. Nov. 22—Hendrickson, Letitia Ann, removed Jan. 22, 1843.

## 1841

800. Feb. 14—Manning, Jane Elizabeth, removed.  
 801. March 14—Raymond, Catharine, (Wife of Samuel), died May 16, 1879.  
 802. May 30—Ayres, Jonathan E., died Oct. 16, 1871.

803. May 30—Ayres, Jane, (Wife of Jonathan E.), died April 21, 1870.  
 804. June 6—Scofield, Joseph, died Sept. 20, 1908, age 99.  
 805. June 6—Scofield, Abigail, (Wife of Joseph), died April 26, 1902, age 89.  
 806. June 20—Hoyt, Elizabeth, removed Feb. 22, 1844.  
 807. June 27 — Benedict, Trowbridge, died Nov. 23, 1869.  
 808. June 27—Benedict, Betsey A., (Wife of Trowbridge), died Jan. 30, 1887.  
 809. July 4—Weed, Zenas C., died Dec. 29, 1884.  
 810. July 4—Hoyt, Joseph B., Jr., removed Feb. 26, 1847.  
 811. July 4 — Scribner, Charles S., removed Nov. 30, 1851.  
 812. July 25—Miller, Stephen J., died Dec. 23, 1884.  
 813. July 25 — Miller, Nancy, (Wife of Stephen J.), died May, 1844.  
 814. Nov. 21—Weed, Lucy, died April 22, 1877. Descended from No. 109.  
 815. Nov. 21—Coon, Ann, removed Sept. 9, 1842.  
 816. Nov. 21 — Coon, Sarah Ann, removed July 4, 1844.  
 817. Dec. 19—Keeler, Abigail, removed Oct. 4, 1846.

## 1842

818. Jan. 9—Lyons, Amanda, removed Feb. 22, 1844.  
 819. Feb. 20—Keeler, Rebecca, (Mrs. Samuel Bouton), removed May 14, 1869.  
 820. March 6—Carter, Emma M., (Mrs. A. K. Comstock), died Jan. 23, 1865.  
 821. March 27—Ayres, Ann Malvina, removed July 18, 1841.  
 822. May 15—Ayres, Clarissa B., (Wife of Lewis), removed May 21, 1854.  
 823. Sept. 18—Ayres, Clarinda Fitch, widow, died Aug. 12, 1881.

## 1843

824. Jan. 22—Johnson, Jonathan K., removed April 25, 1844.  
 825. Jan. 22 — Johnson, Matilda, (Wife of Jonathan K.), ditto.  
 826. May 21—St. John, Maria L., (Wife of Benoni), removed March 26, 1848.  
 827. June 4—Clock, Mary, died June 6, 1864.  
 828. July 9—Smith, Sally, removed Jan. 3, 1847.  
 829. July 9—St. John, Mary B., died Feb. 15, 1851.

830. July 9—Ferris, Mary, (Nash), removed Nov. 7, 1847.  
 831. Sept. 3—Ayres, Amzi, removed Aug. 23, 1850.  
 832. Sept. 3 — Ayres, Emeline, (Wife of Amzi), ditto.  
 833. Nov. 5 — Wicks, Eunice, widow, died March 10, 1847.  
 834. Nov. 5—Benedict, Amelia C., (Wife of Charles), died June 27, 1844.  
 835. Nov. 5 — Ferris, Harriet, (Mrs. Joseph Hickok), removed July 21, 1874.  
 836. Nov. 12—Benedict, Charles, died Sept., 1899.

1844

837. Jan. 7—Bartow, George Allen, removed Sept. 4, 1857.  
 838. Jan. 21—Weed, Samuel Augustus, removed Feb. 25, 1853.  
 839. March 3—Richards, Mary, (Wife of Dr. Lewis), died Sept. 10, 1845.  
 840. March 3—Barton, Sophonia Esther, (Mrs. Webb), removed Feb. 25, 1853.  
 841. March 17—Mead, Egbert, removed Feb. 12, 1854, to Stamford.  
 842. March 17—Mead, Emily, (Wife of Egbert), ditto.  
 843. June 9—Comstock, Elisha, removed Aug. 24, 1851.  
 844. July 7—Lockwood, Francis H., removed Feb. 5, 1857.  
 845. July 21—Crissy, Mary M., died April 21, 1872.  
 846. Nov. 3—Carter, Sarah Elizabeth, (Wife of George), died April 2, 1880.  
 847. Dec. 26—Carpenter, Fanny, (Colored), removed Oct. 3, 1847.

1845

848. May 18—Webster, Joseph, removed May 30, 1847.  
 849. May 18—Webster, Amelia E., (Wife of Joseph), ditto.  
 850. June 29—Smith, Hannah, (Wife of William), removed Oct. 5, 1851.  
 851. July 6—Ayres, Frederick, died May 1, 1854.  
 852. July 6—Ayres, Rebecca, (Wife of Frederick), died Jan. 7, 1856.  
 853. Sept. 7—Drummond, William, died 1865. 3rd. from No. 1.  
 854. Sept. 7—Drummond, Mary Ann, (Wife of William), died March 25, 1872.  
 855. Sept. 7—Belwood, Rebecca, removed.  
 856. Nov. 9—Richards, Sophia, (Olmsted), removed Oct. 8, 1848.

1846

857. Jan. 4—Noble, William Henry, removed Dec. 19, 1858.  
 858. Jan. 4—Noble, Mary A., (Wife of William Henry), ditto.  
 859. Jan. 4—Lockwood, Sarah E., (Wife of James W.).  
 860. Jan. 4 — Tompkins, Abraham D., died July 8, 1848.  
 861. Jan. 4—Tompkins, Sarah H., (Wife of Abraham D.), removed Jan. 21, 1870.  
 862. July 5—Ayres, Mary Elizabeth, (Mrs. Sol. Lockwood), died Aug. 25, 1908.  
 863. Aug. 9—Northrop, Widow Betsey.  
 864. Sept. 20—Benedict, Catharine, (Wife of Jesse, removed.  
 865. Oct. 30 — Lines, Anna, (Mrs. Darius Fancher); name erased by vote of the church Dec. 27, 1878.

1847

866. June 27—Toquet, Hannah B., died April 12, 1852.  
 867. Sept. 5—Fancher, Amelia; "joined church at age of 25 years and 3 months"; removed Jan. 12, 1873.

1848

868. Jan. 2—Ferris, Eliza Ann, removed Oct. 9, 1870.  
 869. Jan. 2 — Slauson, Martha Ann, (Mrs. Benedict), removed April 30, 1858.  
 870. Jan. 2—Slauson, Elizabeth Gaylord, removed Feb. 7, 1864.  
 871. May 7—Davis, Frances Amelia.  
 872. June 4—Bell, William H., removed Jan. 25, 1852.  
 873. June 4—Bell, Frances Amelia, (Wife of William H.), ditto.

1849

874. July 8—Waterbury, Amanda, (Wife of Jesse W.).  
 875. Sept. 30—Noyes, John, died Oct. 22, 1853.  
 876. Nov. 4—Wedd, Harriet Augusta, removed.  
 877. Nov. 4—Noyes, Elizabeth, died Oct. 6, 1895.  
 878. Nov. 4 — Smith, Hannah B., removed Nov. 22, 1857.

1850

879. March 3—Mitchell, Julia, died March 13, 1850.  
 880. April 21—Lounsbury, Polly, died Oct. 30, 1850.

1851

- 881. April 13 — Hoyt, Clarsisa, (Wife of Samuel R.), died Aug. 6, 1881.
- 882. May 18—Larkins, Mary Ann, removed.
- 883. Sept. 7—Palmer, Clarissa, died July, 1855.

1852

- 884. March 7 — Hoyt, Mercy, (Widow of Joel), died Sept. 1, 1870.
- 885. July 4—Hoyt, James Seymour; "church record shows dismissed April, 1862, to church at Port Huron, Mich. 4th from No. 25, 5th from Nos. 74 and 166. Became Rev. J. S. Hoyt, D. D. Delivered 150th Anniversary Address.
- 886. Sept. 5—Calhoun, Sarah, removed May 13, 1855.

1853

- 887. March 6—Raymond, William Edgar, died Feb. 6, 1890.
- 888. March 6—Raymond, Mary, (Wife of William Edgar), died Feb. 10, 1905.
- 889. March 6—Hall, Harriet Elizabeth, removed Nov. 2, 1860.
- 890. March 6—Richards, Sarah Gilbert, died Dec. 20, 1856.
- 891. May 1—Hoyt, Elizabeth Maria, removed Sept. 13, 1863.
- 892. Aug. 14—Whitney, Jonathan E., died Sept. 14, 1905.
- 893. Aug. 14 — Whitney, Mary, (Wife of Jonathan E.), Dec. 10, 1888.
- 894. Dec. 18—Chichester, F. E., died Jan. 12, 1887. 3rd from No. 346.
- 895. Dec. 18—Chichester, Delia, (Wife of F. E.), died June 25, 1902. Lived at Blue Hills, Mass.

MINISTRY OF REV. FREDERICK W. WILLIAMS

1854

- 896. May 7 — Carter, Mary E., (Mrs. H. Daly), removed May 1, 1868. 4th from No. 25.
- 897. May 7—Carter, Ann Louisa, (Daughter of Thomas), died Nov. 26, 1879.
- 898. May 7—Carter, Cornelia E., (Mrs. Albert S. Comstock), died April 24, 1881. 4th from No. 25.
- 899. May 7—Carter, Hannah B., (Mrs. S. L. Olmsted), died May 11, 1871.
- 900. May 7 — Carter, Elizabeth L., (Mrs. Mather), removed March 4, 1864, to Darien.
- 901. May 7 — Bartow, Andrew B., removed May 6, 1867.

- 902. Sept. 3—Bartow, Charles Lewis. Son of No. 1138. Died Oct. 20, 1924.
- 903. Nov. 5—McEwen, Ann, removed Feb. 3, 1862.

1855

- 904. May 6—St. John, Maria L., (Wife of Benoni), removed April 2, 1871, to Stratford, Conn.
- 905. Sept. 2—Avery, Hannah L. 4th from No. 13.
- 906. Sept. 2—Ayres, Alecia F., died May 3, 1912.
- 907. Sept. 2—Ayres, Emma A., (Mrs. William Comstock), removed May 5, 1872.
- 908. Sept. 2 — Ayres, Edward F., removed Sept. 30, 1860.
- 909. Sept. 2—Ayers, Julia A.
- 910. Sept. 2—Benedict, Mary A., (Mrs. Chester Comstock), removed June 13, 1886.
- 911. Sept. 2—Bradley, Edson. Name erased by vote of the church Dec. 27, 1878.
- 912. Sept. 2—Bradley, Maria, (Wife of Edson), removed Oct. 21, 1877, to Presbyterian Church in New York.
- 913. Sept. 2—Bradley, Frances M., (Mrs. W. F. Rockwell). Name erased Jan. 7, 1873.
- 914. Sept. 2—Comstock. Albert S.
- 915. Sept. 2 — Comstock, Chester, dismissed June 13, 1886. 3rd from No. 130.
- 916. Sept. 2 — Carter, Eliza, (Mrs. Charles Rider).
- 917. Sept. 2—Drummond, Caroline E., removed June 20, 1875.
- 918. Sept. 2 — Doty, Ann Elizabeth, died March 20, 1866.
- 919. Sept. 2—Hoyt, Mary, (Mrs. Samuel K. Lockwood), died Aug. 25, 1908. 4th from No. 74.
- 920. Sept. 2 — Hoyt, Emily, (Daughter of Capt. Stephen). 4th from No. 74.
- 921. Sept. 2 — Hoyt, Emily Maria, removed Feb. 7, 1858.
- 922. Sept. 2 — Hoyt, Sarah, (Mrs. George Drummond). 4th from Nos. 13, 1 and 74, 5th from No. 25.
- 923. Sept. 2—Jones, Mary F., (Daughter of John).
- 924. Sept. 2—Lockwood, Phebe, (Mrs. Stebbins), died Jan. 7, 1875.
- 925. Sept. 2—Haight, Sarah M., removed Feb. 14, 1858.
- 926. Sept. 2—Miller, Eliza, removed Nov. 4, 1864.



927. Sept. 2—Miller, Mary; name erased Jan. 7, 1873.  
 928. Sept. 2—Pennoyer, Mary A., (Prindle), removed Sept. 20, 1874.  
 929. Sept. 2—Raymond, George E., died May 25, 1904.  
 930. Sept. 2—Richards, Emma, (Goodeve), removed March 20, 1864.  
 931. Sept. 2—Waterbury, Betsey A., removed June, 1861.  
 932. Sept. 2—Waterbury, Sarah C., removed.  
 933. Sept. 2—Weed, Eliza, removed March 4, 1864.  
 934. Sept. 16—Hoyt, James Seymour, removed April, 1862. Same as No. 885.  
 935. Nov. 4—Waterbury, George E.; name erased March 2, 1872.  
 936. Nov. 4—Wood, Eunice A., (Daughter of Benjamin), Mrs. William Corties.  
 937. Nov. 4—Benedict, Susan S., (Wife of James B. Ogden), died May 7, 1881.  
 938. Nov. 4—Slauson, Harriet, (Mrs. George Carter), removed Feb. 28, 1867.

1856

939. Jan. 20—Lockwood, David, died Jan. 29, 1857.  
 940. Jan. 20—Lockwood, Mary, (Wife of David), died 1862.  
 941. Jan. 20—Silliman, Martha A., (Daughter of J. F.), (?), died Feb. 7, 1903.  
 942. Jan. 20—Rogers, Henry B., died Jan. 29, 1905.  
 943. March 2—Hoyt, Edwin, died April 20, 1908. 5th from No. 74, 4th from Nos. 25 and 13.  
 944. April 27—Hanford, Martha M., removed.

1857

945. Jan. 4—Toquet, Benjamin H., removed May, 1862.  
 946. March 1—Pane, Ann Elizabeth, removed Sept. 3, 1858.  
 947. March 15—Husted, Lucy N., removed July 17, 1864.  
 948. May 24—Avery, Mrs. Hannah, died Feb. 6, 1902, age 87.  
 949. July 5—Weed, Samuel A., removed Feb. 25, 1853.  
 950. July 5—Weed, Rebecca, (Wife of Samuel A.), ditto.  
 951. July 5—Weed, Polly, (Mrs.), mother of Samuel A., ditto.

1858

952. Jan. 17—St. John, Phebe, (Mrs.), removed June, 1862.

953. Feb. 7—Raymond, Russell G., removed July 24, 1853.  
 954. July 4—Crissy, Mary E., removed Jan. 22, 1865.  
 955. July 4—Cosgrove, Catharine; name erased March 2, 1872.  
 956. July 4—Ayres. Joseph C., removed Oct. 4, 1868.  
 957. Sept. 5—Weed, Sarah L., removed Jan. 1, 1871.  
 958. Sept. 5—Waterbury, Nancy S., died Oct. 26, 1910.  
 959. Sept. 5—Campbell, Sarah C., (Daughter of Henry Chambers), wife of Joseph, removed Dec. 16, 1877 to Newark, N. J.  
 960. Nov. 5 — Jones, Sally, (Mrs.); name erased March 2, 1872.

1859

961. Jan. 2—Kevens, Catharine; name erased March 2, 1872.  
 962. Feb. 6—Olmsted, Samuel S., died April 22, 1872.  
 963. Feb. 6—Olmsted, Sarah F., (Daughter of Samuel S.), removed April 28, 1889, to Greenwich.  
 964. May 1—Belwood, Edward Aug., died May 16, 1912.  
 965. May 1—Crawford, Mary E., (Daughter of Thaddeus Crawford), wife of John E. Selleck.  
 966. May 1 — Olmsted, Clara Althea, (Daughter of Samuel S. Olmsted), wife of F. Childs, removed March 11, 1877, to Dunellen, N. J.  
 967. Sept. 18—Benedict, Elizabeth, (Daughter of John), married William B. Dukehart; removed Dec. 17, 1893, to Brooklyn

MINISTRY OF REV. RALPH SMITH

1860

968. Aug. 31—Drummond, Ann, died Feb. 8, 1875.  
 969. Nov. 2—Ayres, Lewis B., removed April 17, 1864, to Bridgeport.  
 970. Nov. 2—Ayres, Clarissa B., ditto.  
 1861  
 971. Jan. 6—Shepard, Charles B., April 1, 1866.  
 972. Jan. 6—Lockwood, Drusilla E., (Widow of William), removed Oct. 2, 1877, to Knoxville, Tenn.

1862

973. Jan. 3—Selleck, George, removed April 29, 1864.

974. Jan. 3 — Selleck, (Wife of George), ditto.  
 975. March 1—Raymond, Amelia E., (Wife of Horatio), died Feb. 3, 1870.  
 976. May — Law, Polly Savery, (Wife of Alexander), died Feb. 23, 1905.  
 977. Sept.—Terrell, Charlotte A., (Wife of Theodore), removed Dec. 24, 1871, to Westminster Church, Yonkers.

REV. BENJAMIN L. SWAN, ACTING PASTOR

1864

978. April 29—Silliman, Justus M., "received by transfer and recommendation from a U. S. Army Chaplain"; removed May 28, 1871, to Reformed Church, Easton, Pa.  
 979. July 3—Lockwood, James W., died Feb. 9, 1876.  
 980. July 3—Seely, Prudence Ann, died Sept. 3, 1865.  
 981. July 3—Chichester, Amelia J., (Daughter of Frances E.), wife of Samuel Whaley.  
 982. July 3—Hoyt, Caroline, (Wife of Joseph F. Silliman). 5th from No. 74, 4th from No. 13.  
 983. July 3—Hickok, Huldah M., (Wife of Z. T. Osborn). Dau. of No. 765.  
 984. July 3 — Morrison, Mary Esther, died Oct. 10, 1884.  
 985. July 3 — Morrison, Agnes Robertina, (Mrs. E. T. Benedict), died Nov. 26, 1904.  
 986. Sept. 4—Kellogg, Polly Mills, (Wife of George), removed Feb. 20, 1881, to Asbury Park, N. J. Rejoined church 1850. Died 1922.

MINISTRY OF REV. BENJAMIN L. SWAN

987. Nov. 4—Swan, Sarah G., (Wife of Rev. Benjamin L.), removed 1866.  
 988. Nov. 4—Swan, William, removed 1866.  
 989. Nov. 4—Comstock, Mary P., (Wife of Charles), died Nov. 27, 1891.  
 990. Nov. 4—Lambert, Betsey Ann, (Wife of Joseph), removed Nov. 1, 1901, to South Salem.  
 991. Nov. 6—Waterbury, Louisa, (Wife of Edward A. Belwood).

1865

992. March 3—Smith, Sarah J., (Wife of Marcus), died Aug. 17, 1883.  
 993. May 7—Hoyt, Sarah J., (Wife of Edwin), died Dec. 16, 1913.

994. May 7—Ayres, Elizabeth L., (Wife of Joseph), removed Oct. 4, 1868.  
 995. July 1—Crofut, Cyrus, died Aug. 14, 1873.  
 996. July 1 — Crofut, Clarissa, (Wife of Cyrus), died Sept. 14, 1887.  
 997. Sept. 2—Raymond, Sarah E., (Wife of Charles), removed Aug. 22, 1866.  
 998. Dec. 10—Hoyt, Mary E., (Daughter of Benjamin). 4th from No. 74. Died in Brunswick, Ga., 1905.  
 999. Jan. 7—Husted, Mary Jane, (Wife of William E.).

H. B. ELLIOT, ACTING PASTOR

1866

1000. May 6—Silliman, Joseph Fitch, (Son of Joseph). 3rd from Rev. Robert Silliman and Rev. Justus Mitchell.  
 1001. May 6 — Brinsmade, Hobert, removed June 23, 1867.  
 1002. May 6—Husted, William Edmund.  
 1003. May 6—Raymond, Martha Jane, (Mrs. H. Brinsmade), removed June 23, 1867.  
 1004. May 6—Crissy, Sarah Esther, (Wife of Rev. Joseph Wykoff), removed Aug. 20, 1871.  
 1005. May 6 — Law, Emma W., (Wife of Charles DeMerritt). Dau. of No. 976.  
 1006. May 6—Hoyt, Julia Ann, (Wife of H. W. Botsford), removed Sept. 25, 1873, to Port Huron.  
 1007. May 6—Thatcher, Nancy, (Colored), died July 31, 1881.  
 1008. June 30—Daun, Mrs. Syrena, died Jan. 12, 1883.  
 1009. June 30—Benedict, Sarah E., (Wife of Charles), died Feb. 1, 1875.  
 1010. July 1—Avery, David M., died Oct. 22, 1911.  
 1011. July 1 — Smith, Marcus L., removed June 12, 1881, to Episcopal Church.  
 1012. July 1 — Pardee, Mary L., (Wife of Stephen H.), died Oct. 21, 1904.  
 1013. July 1—Comstock, Fanny E.  
 1014. July 1—Comstock, Carrie.  
 1015. July 1—Webb, Phebe E., died Oct. 31, 1867.  
 1016. July 1—Scofield, Harriet E., removed Jan. 18, 1891, to Methodist Episcopal Church, Stamford.  
 1017. July 1—Scribner, Georgia C., removed March 26, 1871, to Presbyterian Church, Vinton, Iowa.

1018. July 1—Raymond, Sarah L., died Feb. 23, 1884.  
 1019. Sept. 2—Thatcher, Catherine M., (Wife of Philo. A.), died Oct. 2, 1869.  
 1020. Sept. 2 — Hoyt, Sally C., (Wife of Charles S. Miner), removed Dec. 21, 1873.  
 1021. Sept. 2—Avery, Sarah, L.; name erased June, 1869.  
 1022. Nov. 4—Rogers, Mary L., (Wife of H. B.), died Oct. 1, 1886. Dau. of Charles Hoyt.  
 1023. Nov. 4—Comstock, Carrie M. Dau. of Seymour.

1867

1024. Jan. 6—Benedict, Edward T.  
 1025. Jan. 6—Ayres, Horace H., died June 12, 1869.  
 1026. Jan. 6 — Ayres, Sarah E., (Wife of Horace H.), removed Dec. 27, 1870.  
 1027. March 3—Gearheart, Anna Mary, removed Jan. 17, 1903, to Stamford Presbyterian Church.  
 1028. March 3—Comstock, Ann Eliza. 3rd from No. 130.  
 1029. May 5—Comstock, Samuel, Jr. 3rd from No. 130.  
 1030. May 5—Comstock, Josephine, died Sept. 12, 1913. 3rd from No. 130.  
 1031. July 7—Olmsted, Ida E., (Mrs. Orson Cole), removed July 28, 1872.  
 1032. Nov. 3—Olmsted, Mary E., (Daughter of Samuel S.), removed April 28, 1889, to Greenwich.

1868

1033. Jan. 5—Briggs, Stephen G., removed May 28, 1876, to Baptist Church.  
 1034. March 1—Jones, Eliza A. Died May 14, 1923, 2nd from No. 617.  
 1035. March 1—Jones, Alice J., (Daughter of John), removed Jan. 8, 1893, to New London, Ohio.  
 1036. March 1—Raymond, Alice M., (Wife of Gardner A. Hoyt).  
 1037. March 1 — Raymond, Catharine, (Daughter of Samuel), died Dec. 30, 1895.  
 1038. March 1—Burton, Ruth Ann, (Wife of Oliver). This colored woman, noted as "Widow" in 1890, died July 7, 1894.  
 1039. March 1 — Purdy, Abigail E.; name erased March 2, 1872.  
 1040. March 1 — Richards, Hannah; name erased Dec. 27, 1878.  
 1041. March 1—Raymond, Deborah A., (Wife of Jonathan F.), died Oct. 9, 1883. 4th from No. 13.

1042. March 1 — Raymond, Emily S., died March 7, 1914. 5th from No. 13.  
 1043. March 1—Simonson, Cybelia A., (Wife of William). 5th from No. 13.  
 1044. May 3 — Jobbins, William, Frederick; moved away.  
 1045. May 3 — Jobbins, Frances, (Wife of William Frederick) moved away.  
 1046. May 3 — Weed, Martha, (Wife of Frank), removed May 22, 1876.  
 1047. July 5—Bradley, Caroline V., (Daughter of Edson Bradley, m. A. Hoffman) named erased Dec. 23, 1880.  
 1048. July 5—Lockwood, Mary E., (Wife of M. F. Osborne), died Feb. 10, 1874.  
 1049. July 5 — Benedict, Ambrose B., died March 17, 1910.  
 1050. July 5—Benedict, Susan C., (Wife of Ambrose B.).  
 1051. Nov. 1—Brown, Francis.  
 1052. Nov. 1—Brownson, William G., M. D., died Jan. 3, 1899.  
 1053. Nov. 1—Kellogg, George, died Aug. 2, 1914.

1869

1054. July 4—Smith, Silena, (Wife of Peter).  
 1055. July 4—Jones, David L., removed Dec. 17, 1871, to Wilton.  
 1055 a.—Bartow, Charles I.

#### MINISTRY OF REV. JOSEPH GREENLEAF

Born in New York City Nov. 9, 1838, son of Joseph and Emmeline M. Riley. Columbia, 1860. Princeton Theological Seminary. Married Mary Hayes Ritch. Great uncle of Donald L. Greenleaf, Oenoke Avenue, 1934, who owns M. S. of Greenleaf Genealogy.

1871

1056. May 7—Greenleaf, Mary R., (Wife of Rev. Joseph), removed July 11, 1886.  
 1057. May 7 — Slauson, Ellie J., (Wife of Cyrus), removed April 13, 1873, to Kentland, Ind.  
 1058. May 7—Lockwood, Caroline A., removed May 19, 1878, to Oneida, N. Y.  
 1059. June 26—Osborn, Zachary T.  
 1060. July 16 — Haible, John; name erased Dec. 27, 1878.  
 1061. Nov. 5 — Bartow, Diantha, (Wife of Charles L.).  
 1062. Nov. 5—McKendrick, James, died Aug. 28, 1902.  
 1063. Nov. 5—McKendrick, Matilda, (Wife of James), died Dec. 16, 1901.  
 1064. Nov. 5—Husted, Hattie, (Mrs. Abram Bliss).



1065. March 3—Brown, Sarah S., (Wife of Francis), died Feb. 18, 1905.  
 1066. March 3—Lockwood, Emma W., (Wife of George F.), removed May 10, 1891, to St. Mark's Episcopal Church. 5th from No. 25.  
 1067. Jan. 7—Crissey, Ebenezer, died April 13, 1904.  
 1068. Jan. 7—Crissey, Mary Eliza, (Wife of Ebenezer). 2nd from No. 13.  
 1069. March 3 — Drummond, George, died March 26, 1875, age 39. 4th from No. 1.  
 1670. March 3—Hoyt, James, died Jan. 28, 1910. 4th from No. 74.  
 1071. March 3—Heath, Julia, (Wife of Benjamin). 4th from Nos. 13 and 74, 5th from No. 25.  
 1072. March 3—Heath, Florence, (Mrs. B. P. Mead). 5th from Nos. 13 and 74, 6th from No. 25.  
 1073. March 3—Comstock, Harriet L., (Mrs. A. L. Benedict). 3rd from No. 130.  
 1074. March 3 — Benedict, Emma North, (Mrs. George L. Lockwood).  
 1075. March 3—Brown, Eleanor G., (Daughter of Francis), removed Sept. 30, 1883, to Windsor, Conn.  
 1076. May 5 — Hoyt, Edna, (Daughter of Edwin), Mrs. H. B. Rogers. Dau. of No. 943.  
 1077. May 5—Harrison, Emma A., (Colored); name erased Dec. 27, 1878.  
 1078. Oct. 20—Light, Mary E., (Mrs. Charles E. Hall), died April 10, 1911. Sister of No. 1116.  
 1079. Oct. 27—Brinsmade, Julia A., (Wife of F. D.), removed Nov. 28, 1880, to Kansas.  
 1080. Oct. 20—Corning, Augusta E., (Wife of Gilbert), removed Jan. 9, 1876, to New Preston, Conn.

1081. March 9—Bullwinkle, Bertha R., removed Dec. 12, 1880, to German Church, New York City.  
 1082. May 4 — Burtis, Mary E., (Wife of James), died Feb. 16, 1905.  
 1083. May 4—Stevens, Lydia A., (Wife of Sherman), removed April 29, 1888, to Norwalk.  
 1084. September 7—Osborn, Millard F., removed May 2, 1880.  
 1085. Nov. 2—Ayres, Edward F.  
 1086. Nov. 2—Ayres, Harriet L., (Wife of Edward F.).

1087. Jan. 4—Rich, Mrs. Louisa J.  
 1088. March 1—Burton, Harriet.  
 1089. March 1—Barrett, Rosaline C., (Wife of James).  
 1090. March 1—Barrett, Angeline L., (Daughter of James).  
 1091. March 1—Patterson, Rebecca J.  
 1092. March 1—Hoyt, Margelia, (Daughter of Edwin), died March 23, 1884, age 24. Dau. of No. 943.  
 1093. March 1—Mills, Mary Jane.  
 1094. March 1—Davis, Carrie L., (Daughter of Edwin E.), removed April 30, 1876, to San Francisco, Calif.  
 1095. March 1—McKendrick, William J.  
 1096. March 1—Lockwood, Edward M. Son of Solomon.  
 1097. March 1—Burton, Ida M.  
 1098. May 3—Warren, Elizabeth D. Dau. of James.  
 1099. May 3—Banzhaf, Anna A.  
 1100. Nov. 1—Benedict, Caroline A.  
 1101. Nov. 1—Moulton, Eudora B.

1102. March 7—Benedict, Charles S. 5th from No. 25.  
 1103. May 2—Grupe, Louisa Maria.  
 1104. May 2—Bullwinkle, Elizabeth, removed Dec. 12, 1880, to German Church, New York City. Dau. of Charles.  
 1105. May 2—Heath, Gardiner. Son of No. 1071. At time of printing this book, the oldest living member of the church.  
 1106. July 4—Raymond, Amanda Elizabeth.  
 1107. July 4—Comstock, Roger H. Son of No. 915.  
 1108. Nov. 7—Grupe, Amelia F., (Becker). Dau. of Charles.  
 1109. Nov. 7—Comstock, Clementine.

1110. Jan. 2—Bliss, Abram A.  
 1111. March 5—Hanford, Catharine Amelia.  
 1112. March 5—Husted, Mary Jane, (Daughter of William E.); married a Benedict, removed Feb., 1892, to Third Presbyterian Church, Memphis.  
 1113. March 5—Brundage, Mary J.  
 1114. March 5—Sieliff, John F.  
 1115. March 5 — Sieliff, Sarah Elizabeth, (Wife of John F.).  
 1116. May 7—Light, John Henry, removed Nov. 9, 1884, to South Norwalk.  
 1117. May 7—Mepeukope, Emma W.; "dropped Dec. 30, 1887."

1118. May 7—Light, Malinda. Sister of No. 1116.
1119. May 7—Parkerton, Francis A.
1120. May 7—Mead, Benjamin P., died March 19, 1913.
1121. July 2—Selleck, Julia, (Daughter of John). Married William G. Grupe.
1122. July 2 — Light, Belden, died Sept. 7, 1890.
1123. July 2—Light, Owen; "dropped Dec. 30, 1887."
1124. July 2—Taylor, Henry O.
1125. July 2—Ogden, James B., died May 5, 1886.
1126. July 2—Goulden, Henry A., removed Dec. 11, 1881, to New York City.
1127. July 2 — Benedict, Arthur C.; name dropped Dec. 21, 1883. 3rd from No. 13.
1128. July 2 — Wood, Henry A., removed March 20, 1881.
1129. Sept. 3—Veitenheimer, Charles. Name erased by vote of the church Dec. 23, 1880, died April 26, 1906.
1130. Sept. 3—Schmitt, Frederick.
1131. Sept. 3—Swits, David.
1132. Sept. 3—Whaley, Samuel.
1133. Nov. 5—Dann, Mary W., (Wife of George).
1134. Nov. 5—Warren, Stephen B., (Son of James), removed Nov. 28, 1890, to Calvary Baptist Church, New Haven.
1135. Nov. 5—Weed, Mrs. Betsey, died Dec. 24, 1876.
1136. Nov. 5—Waterbury, Emily, (Wife of Charles).
1147. March 4—Dann, Charles S., died May 4, 1886.
1148. March 4—Buttery, Edgar. Edgar and Emma J. Buttery were dropped from the membership roll Jan. 27, 1891, "for failure in attendance to religious duties," and she "for uniting with another church before taking certificate from us."
- 1148 a. March 4—Buxton, Alice.
1149. May 6—Buttery, Emma Jane, (Wife of Edgar).
1150. May 6—Mead, Mary Jane, (Wife of Henry), "dropped Dec. 30, 1887."
1151. May 6—Ezequille, Elizabeth, (Wife of Thomas), "dropped by order of the church Dec. 27, 1889."
1152. May 6 — Brown, Adelaide Haskell, Dau. of No. 1051.
1153. May 6—Brotherton, Wooster B.
1154. May 6 — Dann, Mary A., (Wife of Charles S.), removed Feb. 22, 1903, to Presbyterian Church, Noroton.
1155. July 1—Walker, Mrs. Sarah M., died July 4, 1909.
1156. July 1 — McKendrick, Matilda Jane, (Mrs. David Stevenson).
1157. July 1—Rockwell, Arthur L., died.
1158. Sept. 2—Davenport, Amzi B., died Aug. 23, 1894.
1159. Sept. 2—Davenport, Jane J., (Wife of Amzi B.), died May 21, 1895.
1160. Sept. 2—Davenport, William Edwards, (Son of Amzi B.), removed April 25, 1886, to Brooklyn, N. Y.
1161. Sept. 2 — Davenport, Mary Vere, (Daughter of Amzi B.), removed Oct. 28, 1894, to Plymouth Church, Brooklyn.
1162. Sept. 2 — Davenport, Frances G., (Daughter of Amzi B.), removed Oct. 28, 1894, to Plymouth Church, Brooklyn.
1163. Sept. 2—Comstock, Genevieve, (Daughter of Charles); listed 1890 as Mrs. W. B. Brinckerhoff, removed Nov. 23, 1890, to Stamford Presbyterian Church.
1164. Jan. 6 — Bartow, Clara Augusta, (Daughter of Lewis and Deautha), removed Dec. 13, 1897, to Stamford. 2nd from No. 1138.
1165. Jan. 6—Avery, Cyrena, (Mrs. David), died Jan. 17, 1909.
1166. Jan. 6—Davis, Clara L., (Daughter of Edwin E.).

1877

1878

1167. March 3—Davis, Edwin Erastus, died 1889.  
 1168. March 3—Coon, Mary Husted.  
 1169. July 7—Ruscoe, Alice May, (Daughter of Benjamin). Dau. of No. 1174.  
 1170. Nov. 3—Hall, Ezra S.  
 1171. Nov. 3—Bates, Mrs. Frank, removed Nov. 6, 1892, to Methodist Episcopal Church, Winsted, Conn.

#### 1879

1172. Jan. 5 — Raymond, Katie Corson, (Widow of Theodore).  
 1173. Jan. 5—Monroe, Leonora J., (Wife of L. M.), died Aug. 14, 1885  
 1174. Jan. 5—Roscoe, Mrs. Sarah, (Wife of Benjamin), died Feb. 11, 1888.  
 1175. March 2—Fleming, Mrs. Jane, removed May 27, 1888, to West End Presbyterian Church, New York City.  
 1176. March 2 — Benedict, Mrs. Elizabeth, (Wife of Caleb), died March 4, 1897.  
 1177. March 2—Davis, Mrs. E. E., (Wife of Edwin E.).  
 1178. March 2—St. John, George, removed May 30, 1880.  
 1179. March 2 — Lockwood, Edwin Hoyt, (Son of Mrs. Samuel K.). 5th from No. 74.  
 1180. May 4—Burton, Charles Frederick, (Son of Oliver). Name erased Dec. 30, 1887.

#### 1880

1181. Jan. 4—Comstock, Emma C., (Daughter of Andrew K.), removed May 20, 1883, to Binghamton, N. Y.  
 1182. March 7—Jones, Abijah M., removed April 213, 1893, to Wilton.  
 1183. March 7—Jones, Elizabeth, (Wife of Abijah), died Feb. 23, 1893.  
 1184. March 7—Jones, Nellie B., (Daughter of Abijah), died Oct. 16, 1882.  
 1185. March 7—McLachlan, Eliza.  
 1186. March 7—Greenleaf, Anna, (Daughter of Rev. Joseph), died June 10, 1883.  
 1187. July 4—Banzhaf, Frederick.  
 1188. July 4—Banzhaf, Margaretta, (Mrs.), wife of Frederick.  
 1189. July 4—Purdy, Bertha, (Mrs.), widow of Burling D., Jr.  
 1190. Sept. 5—Bates, Margaret, died.  
 1191. Nov. 7—Seeley, Melvina A., (Widow of Sylvanus), removed Jan. 22, 1891, to Birmingham, Conn.  
 1192. Nov. 7—Olmsted, Henry, died Dec., 1892.

1193. Nov. 7—Olmsted, Catharine M., (Wife of Henry), removed Dec. 15, 1895, to First Reformed Church, Brooklyn.  
 1194. Nov. 7—Olmsted, Charles F., (Son of Henry).  
 1195. Nov. 7—Olmsted, Cornelia B., (Daughter of Henry), removed Dec. 15, 1895, to First Reformed Church, Brooklyn.

#### 1881

1196. March 6—Hoyt, Benjamin F.  
 1197. March 6—Hoyt, Frances L., (Wife of Benjamin F.).  
 1198. May 1—Lockwood, Ida May; married Jno. S. Light, removed Nov. 9, 1884, to South Norwalk. 3rd from No. 13.  
 1199. May 1 — Bartow, Harriet Agnes, (Daughter of Lewis). 2nd from No. 1138.  
 1200. May 1—Ayres, Edward F., (Son of Edward), removed 1890 to Washington, D. C.  
 1201. July 3—Northrop, Mary Stewart, (Wife of E. M.), died April 28, 1890.  
 1202. Nov. 6—St. John, George, died May 25, 1895.  
 1203. Nov. 6—Green, Josephus, (Colored); "dropped Dec. 30, 1887.

#### 1882

1204. Jan. 1 — Wolfel, Elizabeth Louise, (Daughter of Conrad), married Henry Vierow.  
 1205. March 5—Davenport, Julia, (Daughter of Amzi B.).  
 1206. March 5 — Northrop, Aaron, (Mrs.), died Feb. 22, 1893.  
 1207. July 2—Lynes, William M., died June 18, the day he was propounded.  
 1208. July 2 — Hoyt, Charles H., removed April 18, 1886, to Norwalk.  
 1209. July 2 — Hoyt, Lois A., (Wife of Charles H.), ditto.  
 1210. July 2—Patterson, David.  
 1211. July 2—Patterson, Agnes Hardie, (Wife of David).  
 1212. Sept. 3—Fancher, Amelia, removed Jan. 22, 1891, to Nashville, Tenn.  
 1213. Nov. 5—Gardiner, Mrs. George.

#### 1883

1214. March 4—Jessup, Miss Elizabeth, died Oct. 26, 1888.  
 1215. May 6—Benedict, Leroy Chapman, (Son of Ambrose).  
 1216. May 6 — Benedict, Fannie Merwin, (Daughter of Ambrose), removed Jan. 8, 1893, to East Haddam, Conn.



1217. May 6—Patterson, Janet, (Daughter of David).
1218. May 6—Selleck, Sarah Estella, (Daughter of John). Dau. of No. 1258.
1219. May 6 — Wolfel, Sophie Catharine, (Daughter of Conrad), removed May 23, 1897, to Kent Street Reformed Church, Brooklyn.
1220. May 6 — Raymond, Bertha Louise, (Daughter of George E.).
1221. May 6—Miles, Elizabeth.
1222. May 6—Patterson, John, died Oct. 11, 1896.
1223. May 6—Patterson, Mrs. John, died Aug. 9, 1907.
1224. May 6—Patterson, Eliza, (Daughter of John), Mrs. Mackay.
1225. May 6—Rockwell, M. E., (1st wife of Theron).
1226. May 6 — Comstock, Emily Frances, (Daughter of Chester), Mrs. Rowland. 4th from No. 130.
1227. Sept. 2—Patterson, Maggie F., (Daughter of John), Mrs. E. M. Lockwood.
1228. Sept. 2—Gardiner, Sallie A, (Daughter of George).
1229. Nov. 4—Hoyt, Amelia B., (Mrs. James), died 1912.
1230. Nov. 4—Hoyt, Mary C. (Daughter of Edwin), married W. T. P. Hollingsworth; removed July 5, 1889, to Methodist Episcopal Church. Dau. of No. 943.
1231. Nov. 4—Hoyt, Fannie L., (Daughter of Edwin). Dau. of No. 943.

#### 1884

1232. Jan. 6—McKendrick, John T., (Son of James and Matilda).
1233. Jan. 6—Grupe, William G., (Son of Charles).
1234. March 2 — Husted, Annie Demorest, (Daughter of James), Mrs. S. E. Keeler.
1235. May 4—Rogers, Mary L., (Daughter of H. B. and Mary L.). Dau. of No. 1022.
1236. July 6 — Davenport, Frances G., (Daughter of Amzi B.).
1237. July 6—Hoyt, Andrew R., (Son of B. F.). Son of No. 1196.

#### 1885

1238. Jan. 4 — Husted, Caroline Elizabeth, (Daughter of William E.), married John T. McKendrick. Dau. of No. 1002.

1239. May 3—Jobbins, Emily Isabel, removed Oct. 26, 1888, to Aurora, Ill.
1240. May 3—Benedict, Mary Coons, (Daughter of Ambrose B.), Mrs. Andrew C. Weed, removed Aug. 30, 1896, to Stamford Methodist Episcopal Church.
1241. July 5—Cummings, Willis W., M. D., removed July, 1886.
- 1241 a. Nov. 1—Burchard, Lizzie.
1242. Nov. 1—Merritt, Dora Olinda, (Mrs. George I. Haight), removed Dec. 4, 1892, to Ridgefield.
1243. Nov. 1 — Greenwold, Mary Elizabeth, daughter of John); not on 1924 list.

#### 1886

1244. Jan. 3—St. John, Darius Ayres, (Son of Lewis). 4th from Nos. 255 and 317.
1245. Jan. 3—Heath, Stephen, (Son of Mrs. Benjamin), died.
1246. March 7—Hall, Marion, (Daughter of Ezra); not on 1924 list.
1247. May 2 — Olmstead, Harriet, (Mrs. George M.), removed to Norwalk Church.
1248. May 2—Ayres, Horace Ewert, died. Son of No. 1071.
1249. May 2—Fleming, Agnes, removed May 27, 1888, to West End Presbyterian Church, New York City. Dau. of No. 1086.
1250. July 4 — Heath, Nellie S., (Mrs. Stephen). 6th from No. 25.

#### MINISTRY OF REV. FREDERICK E. HOPKINS

#### 1887

1251. Jan. 2 — Hopkins, Frederick E., (by letter), removed 1891 to Dubuque, Iowa.
1252. Jan. 2—Hopkins, Sarah L. S., ditto.
1253. Jan. 2 — Hollingsworth, Miss Ada S., (Maid in home of Rev. F. M. Hopkins), removed.
1254. Jan. 2—Crane, Edward B., died March 5, 1911.
1255. Jan. 2—Crane, Mrs. Emily P., died 1934, in Wallingford Masonic Home.
1256. May 1—Husted, James C.
1257. May 1 — Gardner, George, killed by runaway horse Dec. 29, 1887.
1258. May 1—Selleck, John E., died Jan. 5, 1914, age 76.
1259. May 1—McKendrick, Sarah E., (Mrs. William McKendrick).
1260. May 1—Cunningham, Susan E.; not on 1924 list.

1261. May 1—Le Pan, Henry, removed July 21, 1889.
1262. May 1 — Le Pan, Bessie, (Wife of Henry), died June 20, 1888.
1263. May 1—Le Pan, Lottie, dismissed July 21, 1889.
1264. May 1—Halstead, Mrs. A. B., died Aug. 25, 1887.
1265. May 1 — Patterson, May L., removed April 22, 1888.
1266. July 2—Husted, William E., jr., dismissed second Sunday in Jan., 1892.
1267. July 3 — Fancher, Frances J., (Mrs. R. I.), died.
1268. July 3—St. John, Edson K., removed Dec. 10, 1893, to Norwalk. 4th from No. 255.
1269. July 3—Jones, David L.; not on 1924 list.
1270. July 3 — Jones, Mary C., (Wife of David L.), ditto.
- 1888
1271. Jan. 1 — Hitt, Mrs. Oliver, removed June 10, 1888, to Stamford.
1272. Jan. 1—Hitt, Clara J., ditto.
1273. March 4 — Voigt, Mrs. Antoinette; "letter to Central Congregational Church, Brooklyn, N. Y."
1274. May 6—McKendrick, Sarah M., (Wife of William).
1275. May 6—Kellogg, Marie, (Wife of Gardiner J.); not on 1924 list.
1276. May 6—Kellogg, Gardiner J., ditto.
1277. July 1—Banzhaf, Johana, (Banzhoff), died.
1278. July 1 — Seeley, Carrie F., (Wife of George), lives in Stamford.
1279. July 1—Brower, Julia, (Mrs. Schneider); not on 1924 list.
1280. July 1—Scribner, Robert James, died May 30, 1889, in New York City.
1281. Nov. 4—Gleason, Frank H., (Sup't. of Sunday School and deacon), removed before 1924.
1282. Nov. 4—Gleason, Lillian R., died.
- 1889
1283. Jan. 6—Metze, Peter F., removed before 1924.
1284. Jan. 6—Johnson, Clarissa A., (Wife of George F.).
1285. March 3—Brown, Sarah C., removed Dec. 20, 1896, to Stamford. Dau. of No. 1065.
1286. March 3—Drummond, Mary C., (Mrs. Thomas Tunney). 5th from Nos. 1, 13 and 74; 6th from No. 25.
1287. Drummond, Georgia, (Mrs. Thomas F. Rae). 5th from Nos. 1, 13 and 74; 6th from No. 25.
1288. March 3—Silliman, Martha, died Feb. 7, 1923. 5th from No. 13.
1289. March 3—Hoyt, Agnes, (Daughter of B. S.), married Alan Patterson; lives in Yarmouth, Nova Scotia. Dau. of No. 1196.
1290. March 3—Brownson, Wendell G., (Son of Dr. William G.), removed Feb. 12, 1896, to Springfield, Mass.
1291. March 3—Martin, William W., died.
1292. March 3 — Hoyt, Stephen, (Son of Edwin). Son of No. 943. 6th from No. 74.
1293. March 3—Raymond, Mabel, (Daughter of Robert), removed May, 1898, to Methodist Episcopal Church, Norwalk.
1294. March 3—Schofield, Mary; not on 1924 list by this name.
1295. July 7 — Crissey, Estelle, (Married Bradford Searls), died.
1296. July 7—Schofield, Bertha L.; not on 1924 list.
1297. July 7 — Scofield, Arthur, (Deacon), died.
1298. July 7—Schofield, Mary E., (Wife of Arthur), removed.
1299. Sept. 1—Chichester, Rodney, died July 26, 1914.
1300. Sept. 1—Chichester, Mrs. Rodney, died March 24, 1910.
1301. Sept. 1 — Chichester, Mary Eugenia, (Daughter of Rodney); lives in East Norwalk.
1302. Sept. 1—Chichester, Anna, (Daughter of Rodney), Mrs. Emmet Hoyt.
- 1890
1303. Jan. 5—Raymond, Sarah E., (Wife of George), died 1900.
1304. March 3—Green, Mrs. Julia E.; lives in Florida.
1305. July 6—Keeler, Dr. C. B., died.
1305. July 6—Keeler, Dr. C. B., died. 6th from Daniel.
1307. July 6—Lloyd, John, removed Sept. 13, 1891, to Presbyterian Church, Hastings-on-Hudson.
1308. July 6—Lloyd, Mary, ditto.
1309. Nov. 2—Kellogg, George, died Dec. 4, 1922. Descendant of Martin.
1310. Nov. 2—Kellogg, Polly M., died. 4th from No. 13.
1311. Nov. 2—Kellogg, William C., died 1934. Son of No. 1309. 5th from No. 13.

1312. Davis, Miss Frances A.; listed as member in 1890; died March 1, 1898.
1313. Lockwood, Mary E., (Wife of Solomon); listed as member in 1890; died Aug. 18, 1896.
1314. Stevenson, Matilda J.; listed in 1890 as member May 1, 1874; removed Jan. 31, 1892, to Methodist Episcopal Church, 86th Street, New York.
- 1314 A. Hoyt, Phoebe J. Married James H. Silliman. Died 1918. Sister of No. 1347.

#### MINISTRY OF

REV. JAMES HOWARD HOYT, D. D.

Son of Roxy Calkins and Samuel Starr Hoyt. Born July 13, 1847, Milton, N. Y. Union College 1873, Union Theological Seminary 1876. Married 1st Sara Bennett, 2nd Harriet Cummings. Died Jan. 4, 1930. Eighth from Walter, the Norwalk settler 1651, common ancestors of Nos. 9, 943, 1292, 1347, 1364.

#### 1891

1315. Jan. 4 — Wilson, William A.; not on 1924 list.
1316. Jan. 22 — Hoffman, Mrs. Caroline B., ditto.
1317. March 1—Jones, Mrs. Lucy, ditto.
1318. March 1—Rusco, Mrs. Julia E. Dickens, (Married Mr. Frazier; Married Mr. Rusco). Died 1929.

#### 1892

1319. Jan. 3—Olmstead, Charles F., removed Feb. 9, 1896, to Stamford.
1320. Jan. 3—Olmstead, Clara L., (Wife of Charles F.), ditto.
1321. May 1—Woundy, Bernard S., died June, 1930.
1322. May 1—Woundy, Hattie, (Wife of B. S.), died March, 1925.
1323. July 3—Mead, Luther H., removed to Ohio.
1324. July 3—Mead, Fanny, (Wife of L. H.), died.
1325. July 3—Rae, Thomas, Deacon, died.
1326. July 3—Rae, Mrs. Thomas, died.
1327. Sept. 30—Baker, Bertha; not on 1924 list.
1328. Sept. 30—Brown, Horace S., removed Dec. 20, 1896, to Stamford. Son of No. 1065.
1329. Sept. 30—Hoyt, Sarah B., (Wife of Rev. J. H.), died.
1330. Sept. 30—Hoyt, Bertha, (Married E. B. Cunningham), removed to Stamford Presbyterian Church. Dau. of No. 1196.

1331. Sept. 30—Kellogg, Ida Estelle, (Daughter of George and P. M.). 5th from No. 13.
1332. Sept. 30—Lockwood, Frederick H., died.
1333. Sept. 30—Lockwood, Mrs. F. H., died.
1334. Sept. 30 — Rae, Thomas F., (Son of Thomas). Son of No. 1325.
1335. Sept. 30 — Rae, John M., (Son of Thomas), died.
1336. Sept. 30 — Rogers, Charles DeWitt, (Son of H. B.), removed to Norwalk Church. Son of No. 942.

1337. Sept. 30—Rogers, Rosalie, (Daughter of H. B.), married Thomas W. Hall. Dau. of No. 942.
1338. Sept. 30—Silliman, Robert L., (Son of J. F. and Caroline), died. Son of No. 1000.
1339. Nov. 6—Avery, Alice May, (Daughter of D. M.), married Thomas Whitney, removed to Methodist Church.
1340. Nov. 6—Patterson, Alan, (Son of John and M. L.); lives in Yarmouth, N. S.
1341. Nov. 6—Purdy, Bertha May, (Granddaughter of B. D.), married Putney; joined Christian Science Church.
1342. Nov. 6 — St. John, Anna Comstock, (Daughter of Lewis). 4th from Nos. 255 and 317.
1343. Nov. 6—Scofield, Emma G., (Daughter of Legrand Scofield).
1344. Nov. 6—Scofield, Hattie, (Daughter of Legrand Scofield).
- 1344 A. Nov. 6—Curtis, Mary C.

#### 1893

1345. March 5—Graff, Otto N., died.
1346. March 5—Johnson, Mary F., (Wife of Henry), died.
1347. Nov. 5—Hoyt, Stephen B., Jr. 5th from No. 25; 6th from Nos. 74 and 166.
1348. Nov. 5—Krieter, Mary L.; not on 1924 list.
1349. Nov. 5—Lawrence, Jane E., (Mother of E. B. Lawrence, Sr.).
1350. Nov. 5—McIlveen, Agnes, died 1898.
1351. Nov. 5—Woundy, Anna M., (Daughter of B. S. and Hattie), married Mr. Brown; dropped after moving away.

#### 1894

1352. May 6—Elwood, Mrs. Julia F., died.
1353. May 6—Elwood, Flora Louise, (Daughter of Mrs. J. F.).
1354. May 6—Lawrence, Edward B., Sr. Son of No. 1349.



1355. May 6—Lawrence, Fannie M., (Wife of E. B.). 5th from No. 18.
1356. Nov. 4 — Burt, Julia A., (Wife of Julian). Removed to Methodist Church.
- 1895
1357. March 3 — Chichester, Carrie Louise, (Daughter of Rodney), Mrs. E. Waters.
1358. March 3—Elwood, Grace Julia, (Daughter of Mrs. J. F.), married Darius A. St. John 1932. Dau. of No. 1352.
1359. March 3 — Fancher, Florence Louisa, (Daughter of R. I.), removed to Stamford.
1360. March 3—Green, Emily Alice, (Daughter of Mrs. Alice), removed.
1361. March 3 — Green, Caroline Summer, (Daughter of Mrs. Alice); lives in Florida; removed.
1362. March 3 — Hoyt, Caroline Frances, (Daughter of George), married Edwin Bouton, Sr.
1363. March 3 — Hoyt, Jennie Elizabeth, (Daughter of George), died Aug., 1898.
1364. March 3—Hoyt, Charles Mather, (Son of B. F. and F. L.), removed to Stamford. 6th from No. 74.
1365. March 3 — Hawley, Marian Levinia, (Daughter of F. M. and H. L.), removed.
1366. March 3 — Mead, Bernice Matilda, (Daughter of L. H. and F.), removed to Cleveland, Ohio.
1367. March 3—Nichols, Frank W., (Organist for many years), died.
1368. March 3—Northrop, Richard M., (Son of E. M.), died; memorialized in a room of the Parish Hall.
1369. March 3—Patterson, Agnes J., (Daughter of William and M. L.), married Mr. Metz; removed.
1370. March 3—Rogers, Helen, (Daughter of H. B.). Dau. of No. 1022.
1371. March 3—Silliman, Caroline, (Daughter of J. F. and Caroline); missionary to Aleppo, Syria. Dau. of No. 1000.
1372. March 3—Schmidt, Josephine Melinie, (Married Charles Tuttle), removed.
1373. March 3—Schluter, Bertha Gesine M., removed.
1374. March 3—Secley, Carrie M., (Daughter of George and C. F.), removed.
1375. March 3—Woundy, Ira Bernard, (Son of B. D. and Hattie).
1376. March 5—Dow, Nellie Agnes, (Married Nelson Silliman), died April, 1932. Dau. of No. 1392.
1377. May 5—Bartram, Elijah G.; active in Talmadge Hill Chapel.
1378. May 5—Bartram, Sarah A., (Wife of E. G.), ditto.
1379. May 5—Bartram, Clayton G., (Son of E. G. and S. A.), removed.
1380. May 5—Benedict, Sarah, (Daughter of A. B. and S. C.), married Stephen Kellogg; removed.
1381. May 5—Britton, Carrie, (Wife of Arthur), died April 24, 1896.
1382. May 5 — Crofoot, George L., removed June, 1896, to Methodist Episcopal Church, Stamford.
1383. May 5—Gale, James B., removed.
1384. May 5—Gale, Carrie. (Wife of J. B.), removed.
1385. May 5—Hawley, Frederick M., died.
1386. May 5—Hawley, Harriet L., (Wife of F. M.), died.
1387. May 5 — Hoyt, Alice Rose Bunting, (Wife of Stephen, No. 1292).
1388. May 5—Lockwood, S. K., removed.
1389. May 5—Mead, Lillie Maud, removed.
1390. May 5—Provost, Joseph.
1391. May 5—Woundy, Wallace Irving, (Son of B. S. and Hattie), died.
1392. July 7—Dow, Mrs. Eda Gertrude, died.
1393. July 7—Hitchcock, Mrs. Emma F.; not on 1924 list.
1394. July 7—Olmstead, Bertha H., (Daughter of George M. and H.), died 1934.
1395. July 7 — Andrews, Lizzie C., (Van Siclin), removed to Baptist Church, New Canaan, Jan. 16, 1898.
1396. No. 3—Bruce, Sadie May; married Mr. Wood.
1397. Nov. 3—Waterbury, Jennie E., (Wife of W. F.), removed.
- 1896
1398. Jan. 5—Bunnell, Arthur, Sr., removed.
1399. Jan. 5 — Bunnell, Hannah, (Wife of A. S.), removed.
1400. May 3—Rowland, Emily F., (Wife of J. H.), removed.
1401. May 3—Davis, William; not on 1924 list.
1402. May 3—Knapp, Mrs. Luther, (Mother of Ethel Knapp Finch). Nee Provost.
1403. March 1—Kinsella, John A., removed.
1404. March 1 — Kinsella, Mary, (Wife of John A.), removed.
1405. Nov. 1—Gamble, George W., Jr., removed.

# 1897

- 1406. March 7—Raymond, Ann M.
- 1407. May 2—Demeritt, Harold S., (Son of Charles and Emma), removed to Washington, D. C. 1st from No. 976.
- 1408. May 2—Haskins, Almeda, removed Nov. 1, 1897.
- 1409. May 2—Waterbury, W. Filmore, removed.
- 1410. May 3—Mead, Benjamin Heath, (Son of B. F. and Florence), removed to Stamford. Son of No. 1072.
- 1411. Sept. 5—Horton, Frank N., (Deacon).
- 4112. Sept. 5—Horton, Lois, (Wife of F. N.), died.
- 1413. Sept. 5—Horton, Inez, (Daughter of F. N.), married James S. Rae.
- 1414. Sept. 5—Horton, Albert, (Son of F. N.), died.

# 1898

- 1415. March 6—Benedict, Mary Lockwood, (Daughter of A. L.), married Rev. Morton Owen of Waterbury, Conn. 4th from No. 13.
- 1416. March 6—Cunningham, William O.; not on 1924 list.
- 1417. March 6—Cunningham, Lydia J., (Wife of W. O.), ditto.
- 1418. March 6—Fancher, Mabel M., (Daughter of John), married Charles L. Davis.
- 1419. March 6—Schofield, Martha A., (Widow), died.
- 1420. March 6—Schofield, Albert B.; not on 1924 list.
- 1421. March 6—Silliman, Nelson, (Son of J. F.), died. Son of No. 1000.
- 1422. Jan. 2—Clark, James, removed.
- 1423. May 1—Rusk, Amy C., died.
- 1424. May 1—Patterson, William, died.
- 1425. May 1—Bertine, Albert, died.
- 1426. May 1—Wells, Horace, removed to Long Island.
- 1427. July 3—Schmidt, Karl W., died Nov. 25, 1905.
- 1428. Sept. 4—Gamble, George W., Sr., removed.
- 1429. Sept. 4—Gamble, Olivia, (Wife of G. W., Sr.), ditto.
- 1430. Sept. 4—Gamble, Hattie A., (Daughter of G. W., Sr.), ditto.
- 1431. Nov. 6—Elwood, Robert; not on 1924 list.
- 1432. Nov. 6—Elwood, Mae F., (Wife of Robert), ditto.

- 1433. Nov. 6—Wells, Agnes Binkerd, (Wife of Horace), removed to Long Island.

# 1899

- 1434. Jan. 1—McKendrick, Elford W., (Son of W. J. and S. M.); not on 1924 list.
- 1434 A. March—Burt, Julian.
- 1434 B. July 2—Brown, William C.
- 1434 C. July 2—Brown, Alice Jones.

# 1900

- 1434 D. May—Nicholas, Sadie W., (Mrs. F. W.).
- 1434 E. Nov. 5—Light, Hattie M., (Mrs. F. B.).
- 1434 F. Nov. 5—Bartram, Floyd.
- 1434 G. Nov. 5—Burdett, Edward.
- 1434 H. —No. 5—Burdett, Georgia C., (Mrs. E. A.).
- 1434 I. Nov. 5—Bitz, Addie.
- 1434 J. Nov. 5—Dickson, Matilda M.
- 1434 K. Nov. 5—Doremus, A. M.
- 1434 L. Nov. 5—Doremus, Mrs. A. M.
- 1434 M. Nov. 5—Middlebrook, Wm. O., Jr.
- 1434 N. Nov. 5—Schmidt, Bertha.
- 1434 O. Nov. 5—Tuttle, Charles.
- (The following names should appear at about this time):
- 1434 P. Schofield, Lester, son of No. 1297.
- 1434 Q. Gardner, Harriet A.
- 1434 R. Gearheart, Anna M.

(The following names appear on a membership roll compiled by Joseph Silliman, church clerk, in 1900):

- 1435 1. Chichester, Rebecca A.
- 1435 2. Comstock, Sarah.
- 1435 3. Crandall, May V.
- 1435 4. Davenport, Julia, died April 15, 1899.
- 1435 5. Hoyt, Alice M.
- 1435 6. Jones, Agnes B.
- 1435 7. Keeler, Anna D.
- 1435 8. Knapp, Mary.
- 1435 9. Knoble, Bertha.
- 1435 10. Lambert, Betsy A.
- 1435 11. Lounsbury, Mary.
- 1435 12. Lockwood, Emma V.
- 1435 13. Merritt, Jessie.
- 1435 14. Noyes, Julia C.
- 1435 15. Potter, Bertha.
- 1435 16. Raymond, Hannah M.
- 1435 17. Raymond, Anna M.
- 1435 18. Rider, Eliza.
- 1435 19. Scofield, Albert B.
- 1435 20. Schuster, Bertha.
- 1435 21. Todd, Sarah.
- 1435 22. Treadwell, Harriet.
- 1435 23. Van Sicklen, E. Alice.
- 1435 24. Waters, Emma G.

## 1901

1435. Jan. 6 — Silliman, Ethel, (Married George E. Kellogg). Dau. of No. 1000.
1436. Jan. 6—Rae, Marion, (Married James E. Brinckerhoff); lives in Stamford. Dau. of No. 1325.
1437. Jan. 6—Rae, James. Son of No. 1325.
1438. Jan. 6 — Osborne, Hilda H., (Mrs. Howard Hoyt). 2nd from No. 765. Descendant of John Hickok, who joined 1773.
1439. Jan. 6—Kellogg, George Edwin, 4th from No. 13.
1440. Jan. 6—Woundy, George Warren, removed to Stamford. Son of No. 1321.
1441. Jan. 6 — Tallmadge, Elizabeth, (Mrs. F. V. Humphreyville).
1442. Jan. 6—Taylor, Lorena T., (Mrs. Alfred Waterbury), removed to California.
1443. Jan. 6—Cunningham, Edward G., died.
1444. Jan. 6—Laurbury, George W.; not on 1924 list.
1445. Jan. 6 — Hoyt, Sadie, (Mrs. Charles Mead).

## 1902

1446. March 2—Mead, Harold H. Son of No. 1072.
1447. March 2—Heath, Hattie, (Mrs. Frank Benedict), died. Son of No. 1071.
1448. March 2 — Heath, Julia, (Mrs. T. O. McKendry), removed to Darien. Dau. of No. 1071.
1449. March 2—Middlebrook, George T., removed.
1450. March 2—Fancher, Hazel, removed.
1451. March 2 — Buxton, Lillian M., (Mrs. Ruscoe).
1452. March 2 — Seeley, John, removed to Stamford.
1453. March 2—Rae, Helen; not on 1924 list.
1454. May 4—Durham, William C., removed.
1455. May 4 — Durham, Mrs. William C., (Lillian), removed.
1456. May 4—Webb, Mrs. Alice J., died. 4th from No. 13.
1457. May 4—Scofield, Florence Louise, died.

## 1903

1458. Jan. 4—Papasiantz, Madam Mary, (Mrs. R. R. LaMonte). 5th from No. 20.
1459. Jan. 4—Rutledge, Mrs. Ida Stewart.
1460. Jan. 4—Bartram, Stanley B., removed to Talmadge Hill.

1461. Jan. 4—Bennett, Edwin S., Jr., removed to California. Nephew of Rev. J. H. Hoyt.
1462. Jan. 4—Bertine, Herbert C., removed to White Plains, N. Y.
1463. March 1—Wheeler, Charles C., died.
1464. March 1—Wheeler, Mrs., died.
1465. March 1 — Johnson, Howard Francis, died. Son of No. 1284.
1466. March 1—Johnson, Mrs. Howard Francis, (Mary J.), now active.
1467. March 1 — Johnson, George Herbert. Son of No. 1284.

## 1904

1468. March 6—Frazier, William, died.
1469. May 1—Haupt, Mrs. Amelia, died.
1470. May 1—Haupt, Catherine, died.
1471. May 1—Haupt, Lillian.
1472. May 1—Lockwood, Mrs. David, died.
1473. May 1—Gale, Lester Bouton, removed.
1474. May 1 — Shutes, Berrian Rankin, removed to Clinton, N. Y. Son of No. 1515.
1475. May 1—Grant, Frank William, died.
1476. May 1—Mead, Stanley P. Son of 1072.
1477. May 1—Woundy, Charles Lewis, removed to Glenbrook, Conn. Son of No. 1321.
1478. May 1—Schulter, George Edward, removed.
1479. May 1—Banzhaf, William, removed.
1480. July 3—Heath, Florence, (Mrs. George McKendry), active. 2nd from No. 1071.
1481. July 3 — Seaf, Dorothea C., (Mrs. Chester Nichols), removed to Bridgeport, Conn. Died 1934.
1482. July 3 — Taylor, Ethel May, (Mrs. Crabbe), removed to Stamford.
1483. July 3—Benedict, Addie O., removed.
1484. July 3 — Keeler, Fanny W., (Mrs. George H. Johnson), died 1934. 5th from No. 7.
1485. July 3—Fuhrmann, Lence, removed.
1486. July 3—Bennett, D. Schuyler, died.
1487. July 3—Bennett, Mrs. Sara Hadley, died.

## 1905

1488. Nov. 5—Bishop, Dr. J. Adams, died.
1489. Nov. 5—Bishop, Mrs. Emily, died.
1490. Nov. 5—Carter, Mrs. J. E., died.
1491. Nov. 5—Cheeney, Mrs. Ruth L., removed. Dau. Dr. E. Lambert.
1492. Nov. 5—Tunney, Dr. Thomas.



1906

1493. Jan. 7—Hall, Thomas W., died Dec. 1, 1193.  
 1494. Jan. 7—Hall, Mrs. Ellen J., died Nov. 12, 1923.  
 1495. Jan. 7—Hall, L. Winifred. Dau. of No. 1493.  
 1496. Jan. 7 — Hall, Thomas Wells. Son of No. 1493.  
 1497. Jan. 7—Hall, Ellenor R., (Mrs. Robert Bradley), removed. Dau. of No. 1493.  
 1498. Jan. 7—Olcott, Neilson, died.  
 1499. Jan. 7—Olcott, Mrs. Mary Barker, died.  
 1500. Jan. 7—Olcott, Helen Knox. Dau. of No. 1498.  
 1501. Jan. 7—Olcott, Elizabeth Barker, (Mrs. Parker), removed.  
 1502. Jan. 7—Brinckerhoff, Mrs. Juliette S., removed.  
 1503. March 4—Silliman, James H. Son of No. 1000.  
 1504. March 4—Osborne, James. 2nd from No. 765.  
 1505. March 4—Barraclough, James R.  
 1506. March 4—Barraclough, Mrs., died.  
 1507. March 4—Binker, O. W., (Deacon), died.  
 1508. March 4—Binker, Miss Ruth, (Mrs. Fred Stolt), removed to Andover, Mass. Dau. of No. 1507.  
 1509. March 4—Chichester, Mrs. Sidney R.  
 1510. March 4—Stearns, Mrs. Charlotte Shepherd. Wife of Marshal Stearns.  
 1511. May 6—Elwood, Mrs. May F., removed.  
 1512. May 6—Littell, Mrs. Anna H., removed.  
 1513. May 6—Strong, Mrs. Adele E., removed.  
 1514. May 6—Dorman, Mrs. Mary, removed.  
 1515. Sept. 2—Shutes, Frank A.  
 1516. Sept. 2—Shutes, Mrs. Farnk A.  
 1517. Sept. 2—Lockwood, Mrs. Carrie Bishop, died. Wife of W. Stanley Lockwood.  
 1518. Sept. 2—Lockwood, Edna Bishop, (Mrs. Prillman), removed to Southern Pines, N. C. Dau. of 1517.  
 1519. Sept. 2—Lockwood, Sophia Raymond, (Mrs. Bradley). Dau. of No. 1517.  
 1520. Sept. 2—Scofield, Mabel Sylvia.  
 1521. Sept. 2—Barraclough, Eva May, died. Dau. of No. 1505.

1907

1522. July 7 — Mecker, Miss Edna, (Mrs.  
 1523. July 7—Appleby, Mrs. Jennie S., removed.

1524. July 7—Bloomer, Miss Mary L., removed.  
 1525. July 7—Henningsen, Frederick L., removed.  
 1526. Nov. 3—Weed, Mrs. Marilla D., died.  
 1527. Nov. 3—Bloomer, Robert Frank, removed.  
 1527. Nov. 3—Bloomer, Lue Leland, removed.  
 1528. Nov. 3—Bloomer, Helen Alva, removed.

1908

1529. Jan. 5—Lawrence, Jennie, (Mrs. Gillespie), removed. 2nd from No. 1349.  
 1530. Jan. 5—Shutes, Estelle, (Mrs. M. Stottler), removed to Philadelphia, Pa. Dau. of No. 1515.  
 1531. Jan. 5—Mead, Florence L. Dau. of No. 1072.  
 1532. May 3—Pay, Reginald.  
 1533. May 3—Shutes, Frank A., Jr., removed. Son of No. 1515.  
 1534. May 3—Kurde M., removed.

1909

1535. Jan. 3—Atwater, H. Day, Jr., removed.  
 1536. Jan. 3 — Atwater, Mrs. Jessie Clark, (Wife of H. Day), removed.  
 1537. Jan. 3 — Knapp, Ethel Louise, (Mrs. Oliver Finch).  
 1538. Jan. 3—Lawrence, Ethel, (Mrs. G. F. Behre). 2nd from No. 1349.  
 1539. Nov. 7—Davies, Elias R., died.  
 1540. Nov. 7—Davies, Mrs. Emma J., died.  
 1541. Nov. 7 — Hoyt, Miss Alice C., (Mrs. Horton), removed.  
 1542. Nov. 7—Steele, Mrs. George H., died.  
 1543. Nov. 7—Steele, Miss Edith, (Mrs. H. E. DeMerritt), removed to Washington, D. C. - Dau. of 1542.

1910

1544. Jan. 2—Hoyt, Mrs. Emmett, died.  
 1545. Jan. 2—Duryea, Blanch Emily, (Mrs. E. G. Cunningham), removed to Stamford.  
 1546. Jan. 2—Duryea, Elsie Gertrude.  
 1547. Jan. 2—Hallett, Della Mae.  
 1548. Jan. 2—LaMonte, Fanny R. Dau. of No. 1458.  
 1549. Jan. 2—Middlebrook, Nana Rosa Hoyt, (Mrs. Chamberlain), removed.  
 1550. Jan. 2—Heath, Helen, (Mrs. William Deverill), removed to Darien. 2nd from 1071.

1551. Jan. 2—Heath, Mildred, (Mrs. Vincent St. John), removed to Florida. 2nd from No. 1071.
1552. Jan. 2—Johnson, Clara Gladys, (Mrs. James Thomas). Dau. of No. 1284.
1553. March 6—Olinstead, Edna Louise. Wife of James Ells, desc. of Rev. John Ells. Dau. of George. Removed to Norwalk.
1554. March 6—Olmstead, Ruth Mecker, removed to Norwalk. Dau. of George.
1555. March 6—Olmstead, Dorothy, ditto.
1556. March 6—Bartow, Edith Merwin, removed.
1557. May 1—Rae, Mrs. Augusta Robertson, (Mrs. Wilbur Dixon); Methodist Church.
1558. May 1—Bennet, Robert Hadley. Son of No. 1486.
1559. July 3—Greene, Ernest.
1560. July 3—Greene, Mrs. Ernest, (Margaret H. Dow).
1561. July 3—Offen, Benjamin F., died.
1562. July 3—Offen, Mrs. Benjamin F., (Ida A.), removed by letter.
1563. Sept. 4—Holbrook, Mrs. Marie L., died.
1564. Sept. 4—Holbrook, Miss Florence.

#### 1911

1565. Jan. 1—Smith, Miss Grace A., (Mrs. E. M. Pauley).
1563. Jan. 1—Smith, William Edward, removed.
1564. Jan. 1—Ruscoe, Louis DeWitt, ditto.
1565. Jan. 1—Meade, Charles F.
1566. Jan. 1—Broadbeck, Ethel Amelia, (Mrs. Deforrest), removed.
1567. May 7—Weed, F. E., died.
1568. May 7—Weed, Mrs. F. E., died.
1569. May 7—Weed, W. F. Son of No. 1567.
1570. May 7—Weed, Mrs. W. F. Dau. of No. 1561.
1571. May 7—Bradley, Mrs. Andrew.
1572. May 7—Bradley, Andrew.
1573. May 7—Nichols, William.
1574. May 7—Nichols, Mrs. Mary Christina, (Wife of William).
1575. May 7—Woundy, Mrs. Lillian Isabel, (Wife of Ira).
1576. May 7—Clark, Miss Mary Andrews.

#### 1912

1577. Jan. 7—Schmidt, William; not on 1924 list.
1578. March 3—Wood, Dr. Walter C.
1579. March 3—Wood, Mrs. Ellen D.

1580. March 3—Wood, Miss Eleanor C., (Mrs. R. L. Thomsen).
1581. May 5—Howe, George C., died.
1582. May 5—Howe, Mrs. George C., died.
1583. May 5—Mills, Robert.
1584. May 5—Mills, Mrs. Elizabeth, (Wife of Robert).
1585. May 5—Rockwell, Mrs. Minerva W.
1586. July 7—Ferris, Mrs. Harriet A., removed to Philadelphia, Pa.
1587. July 7—Easley, Mrs. Ralph M., removed.
1588. July 7—Easley, Miss Donna R., ditto.
1589. July 7—Easley, Ronald M., ditto.
1590. July 7—Mead, Mrs. Benjamin H., removed to Stamford. Dau. of Frank Comstock.
1591. July 7—Weed, Charles Banks, died.
1592. July 7—Weed, Mrs. Charles Banks.
1593. Sept. 1—Weed, Miss Emily N.
1594. Nov. 3—Thurton, Florence Anna.
1595. Nov. 3—Comstock, Linda Rhoda, (Mrs. Donald Thomsen), removed.
1596. Nov. 3—Anderson, Hannah Christina, removed. (Mrs. S. E. Thurton).
1597. Nov. 3—Yerkes, Mrs. Mildred, (W. L.), died 1931.

1598. Nov. 3—Seeley, Mrs. Anna, removed.
1599. Nov. 3—Comstock, Mrs. Katharine Weed, removed to Stamford.
1600. Nov. 3—Comstock, Gertrude Edith, ditto.
1601. Nov. 3—Comstock, Ethel Katharine, ditto.
1602. Nov. 3—Cummings, Harriet E. Wife of Rev. J. Howard Hoyt, D. D.
1603. Nov. 3—Luckhurst, Charles A.
1604. Nov. 3—Luckhurst, Mrs. Charles A.
1605. Nov. 3—Dunn, Walter, removed.
1606. Nov. 3—Dunn, Mrs. Walter, removed.
1607. Nov. 3—Dunn, John Merrill, removed.
1608. Nov. 3—Tippman, Frank A., removed.
1609. Nov. 3—Tippman, Mrs. Frank A., removed.

#### 1913

1610. July—Segal, Mrs. Helen, removed to New York City. Dau. of No. 1591.
1611. Nov.—Saxe, Henry W.
1612. Nov.—Saxe, Mrs. Henry W.

#### 1914

1613. March 1—Alcorn, Francis Rebecca, removed.
1614. March 1—Mills, William Howard.

1615. March 1—Knapp, Rose, (Mrs. James Kelley). Dau. of No. 1402.  
 1616. March 1—Heath, Alice; married; removed. 2nd from No. 1071.  
 1617. March 1—Shutes, Jessie, (Mrs. Robert MacQueen), removed. Dau. of No. 1515.  
 1618. March 1 — Nichols, Edith Gertrude, (Mrs. Paul Schumann).  
 1619. May 3—Stewart, Walter.

#### 1915

1620. March 7—Dartt, Carl Everett, removed.  
 1621. March 7—Dartt, Mrs. Carl Everett, removed. Dau. of V. L. Bossa.  
 1622. March 7—Stewart, Mrs. Walter.  
 1623. March 7—Mead, Mrs. Harold H. Dau. of H. Varian.  
 1624. Sept. 5—Eberhardt, Frank, removed.  
 1625. Sept. 5—Eberhardt, Mrs. Frank, ditto.  
 1626. Sept. 5—Ziesmer, Mrs. Maria Bertha.  
 1627. Sept. 5—Ziesmer, Hildegard, (Mrs. W. McHale).  
 1628. Sept. 5—Broadbeck, Isabelle, removed.  
 1629. Sept. 5 — Saxe, Edith Rowena, (Mrs. Nelson Small). Dau. of No. 1611.  
 1630. Sept. 5—Comstock, Hulda F., removed. Sister of No. 1658.  
 1631. Sept. 5—Shaw, Anna, removed.  
 1632. Sept. 5—Von Brock, Frances.  
 1633. Sept. 5—Barrett, Elizabeth, died.

#### 1916

1634. Jan. 2—Mead, Mrs. Esther C., removed to Christian Science Church. Dau. of Frank and Elizabeth Comstock. Married Stanley P.  
 1635. Jan. 2—St. Clair, William C., removed.  
 1636. Jan. 2—St. Clair, Mrs. William C., removed.  
 1637. Jan. 2—Schmidt, Louis, removed.  
 1638. Jan. 2—Schmidt, Mrs. Louis, ditto.  
 1639. Jan. 2—Davenport, Maurice. Son of H. B.  
 1640. Jan. 2—Davenport, Mrs. Maurice.  
 1641. Jan. 2—Smith, Mrs. Katherine O.  
 1642. May—Wood, Charles G., removed.  
 1643. May—Brant, W. J., died.  
 1644. May—Barraclough, James R.  
 1645. Nov. 5—Fancher, George N., died.  
 1646. Nov. 5—Fancher, Mrs. George N., died.  
 1647. Nov. 5—Fancher, Miss Evelyn H. Dau. of No. 1645.

1648. Nov. 5—Fancher, Carlton G. 2nd of No. 1645.

1649. Nov. 5—Fancher, Mrs. Carlton G.

#### 1917

1650. March—Nesbitt, Isaac R.  
 1651. May 6—Moller, Conrad G.  
 1652. May 6 — Moller, Mrs. Conrad G., (Mary A.).  
 1653. May 6—Moller, Mrs. C. G., Sr. Mother of No. 1655.  
 1654. May 6—Gerdes, A. M.  
 1655. May 6—Gerdes, Mrs. A. M. Sister of No. 1666.  
 1656. May 6—Schmidt, Oskar H., died.  
 1657. May 6—Schmidt, Mrs. Oskar H., (Ida May), died.  
 1658. Comstock, Chester St. John, removed to Stamford. Son of Frank and Catharine Weed Comstock.  
 1659. May 6—Bartow, Helen, (Mrs. William Achorn).  
 1660. Nov. — Swift, William Everett, removed.  
 1661. Nov.—Swift, Mrs. Mabel Everett, (Wife of William), removed.  
 1662. Nov.—Green, Miss Adele.  
 1663. Nov.—Green, Ernest, Jr. Son of No. 1559.  
 1664. Nov.—Green, Miss Margaret Dorothy, (Mrs. Robert Faesy). Dau. of No. 1559.

#### 1918

1665. Jan. 6—Behre, J. H.  
 1666. Jan. 6—Behre, Mrs. J. H. Sister of No. 1655.  
 1667. Jan. 6—Behre, Gerhard F. Son of No. 1665.  
 1668. Jan. 6—Behre, Karl H. Son of No. 1665.  
 1669. Jan. 6—Nesbitt, Mrs. Isaac R.  
 1670. Jan. 6—Gallagher, Ethel, removed.  
 1671. Jan. 6 — Ruscoe, Mary, (Mrs. Heyward Davis). Dau. of George I.  
 1672. Jan. 6—Ruscoe, Clara, removed. Dau. of George I.  
 1673. March 31, (Easter)—Korker, Wilma, removed.  
 1674. March 31—Bartow, Elsie, (Mrs. Carl Cedergren). Sister of No. 1659.  
 1675. March 31—Seaf, Mary Corinthia, (Mrs. Howard Grupe). Dau. of Mrs. N. L.  
 1676. March 31—Seaf, Mabel Virginia, (Mrs. James Kelley). Dau. of Mrs. N. L.



1677. March 31—Lockwood, Isabel Bowen, removed. Wife of Irving.  
 1678. March 31 — Lockwood, Viola Estelle, died. Dau. of No. 1677.  
 1679. March 31—Burdett, Lois, (Mrs. Shew), removed. Dau. of No. 1434 G.  
 1680. March 31—Swift, Margaret, removed. Dau. of No. 1660.  
 1681. March 31—Zeisner, Paul, removed.  
 1682. March 31—Simon, W. Harry. Son of W. B.  
 1683. March 31—McIntyre, Frank W.  
 1684. March 31 — Johnson, George Francis. 2nd from No. 1465.  
 1685. March 31 — Weil, Frank P., removed. Son of Eugene.  
 1686. Sept. 1—Strathie, George.  
 1687. Sept. 1—Strathie, Anna May, (Wife of George).  
 1688. Sept. 1—Godsoe, Helen Muriel, (Mrs. Harry Offen).

#### 1919

1689. April 20, (Easter) — Underhill, Mrs. Gussie H. Dau. of No. 1690.  
 1690. April 20 — Granger, Mrs. Sarah C. Sister of F. E. Green.  
 1691. April 20—Van Gemeren, Mrs. Jacob.  
 1692. April 20—Corry, Mrs. Martha. Dau. of J. E. Thurton.  
 1693. April 20—McIntyre, Myrtle.  
 1694. April 20 — Johnson, Ethel. Dau. of No. 1743.  
 1695. April 20—Silliman, Ruth, (Mrs. Albert L. Wilson). Dau. of No. 1421.  
 1696. April 20—Heath, Gertrude, (Daughter of Stephen Heath), married to C. E. Bouton).  
 1697. April 20—Schmidt, Beatrice, (Mrs. B. Cutbill), removed. Dau. of No. 1637.  
 1698. April 20 — Waters, Dorothy, (Mrs. Smith), removed.

#### 1920

1699. April 4, (Easter)—Lawrence, Edward B., Jr. Son of No. 1354.  
 1700. April 4—Lawrence, Mrs. Beatrice Green. Dau. of F. E. Green.  
 1701. April 4—Plumb, C. K.  
 1702. April 4—Plumb, Mrs. C. K.  
 1703. April 4—Graff, Charles J.  
 1704. April 4—Graff, Mrs. C. J.  
 1705. April 4—Offen, Mrs. Harry.

1706. April 4—Thomsen, Donald, (Mr. and Mrs. Donald Thompson removed after 1924).  
 1707. April 4—Ruscoe, Sands, removed before 1924.  
 1708. April 4 — Weil, Miss Hilda, (Married Frank F. Seemar).  
 1708 A. Katzenbach, Louis Emory. Died Feb. 13, 1924.  
 1708 B. Corry, Mrs. Mary Jane. Died Aug. 7, 1924.

#### 1921

- St. John, Lawrence D., 5th from No. 255. Son of Darius A.  
 St. John, Margaret, (Mrs. L. D.). 5th from No. 517.

#### 1920-1923

- 1709.—Achor, Mrs. William.  
 1710.—Deverill, Mrs. William. Dau. of Stephen Heath.  
 1711.—Lawrence, Mrs. Beatrice.  
 1712.—Byrant, Mrs. Roswell. Dau. of H. L. Scofield.  
 1713.—Grupe, Mrs. Howard.  
 1714.—Hoyt, Howard. Son of Elbridge.  
 1715.—Scofield, Miss Hattie. Dau. of Le-grand.  
 1716.—Seeley, John. Son of No. 1278.  
 1717.—Silliman, Joseph M. Son of No. 1000.  
 1718.—Ziesmer, Mrs. Paul. Dau. of No. 1418.  
 1719.—Ziesmer, Mathilde, (Mrs. L. C. Offen).  
 1720.—Peterson, William.

MINISTRY OF REV. MERRILL FOWLER CLARKE  
 Son of Rev. L. Mason and Maude Fowler Clarke. Born 1887 at Wolcott, N. Y. Amherst 1905. Collateral descendant of Nos. 206, 207, 221 and 22, parents and grandparents of Rev. Jas. Richards of Auburn Theological Seminary, 1823-1843. See "Historical Account of the One Hundred and Fiftieth Anniversary," page 30. Married 1929, Mary P. Bradley, dau. of Anna M. and William E. C. Bradley.

#### 1924

- 1721.—Bauer, Hugo K.  
 1722.—Bonnett, Miss Louise H.  
 1723.—Keller, Walter C.  
 1724.—McLaughlin, Miss Helen.  
 1725.—Scofield, Miss Elsie.  
 1726.—Scofield, Miss Helen. Dau. of H. L.  
 1727.—Sutton, Alice Sisco, (Mrs. Ray).

1728.—Pratt, Mildred Skolink. Ward of No. 1655.  
 1729.—Lander, Marguerite Stewart. Dau. of No. 1619.  
 1730.—Wood, Erwin.  
 1731.—Duly, Mrs. Julia.  
 1732.—Bach, Miss Fanny. Dau. of No. 1745.  
 1733.—Simon, Miss J. Clara. Dau. of No. 1744.  
 1734.—Bauer, Alfred L.  
 1735.—Stark, Charles M.  
 1736.—Stark, Mrs. Charles M. 5th from No. 263.  
 1737.—Sisco, Mrs. John.  
 1738.—Davenport, Percy. 6th from No. 18.  
 1739.—Davenport, Mrs. Percy.  
 1740.—Taylor, Mrs. Alfred H.  
 1741.—Taylor, Miss Grace C.  
 1742.—Farrington, Miss Gladys L.  
 1743.—Johnson, Mrs. Edwin F.  
 1744.—Simon, Gerda, (Mrs. Frank).  
 1745.—Bach, Mrs. Anna.  
 1746.—Waterbury, Blanch McCleese.

1925

1747.—Pay, Miss Ellen Louise. Dau. of No. 1532.  
 1748.—Rogers, Miss Katherine Marie. Dau. of No. 1757.  
 1749.—Banzhoff, Ralph Charles.  
 1750.—Pay, Charles Reginald. Son of No. 1532.  
 1751.—Stewart, Joseph Christie. Brother of No. 1619.  
 1752.—Strathie, James Alexander. Son of No. 1686.  
 1753.—Mead, Miss Bertha J.  
 1754.—Mead, Mrs. Mary E.  
 1755.—Keller, Mrs. Lillie E.  
 1756.—Rankin, Miss Alletta C. Sister of No. 1516.  
 1757.—Rogers, Mrs. Marie L.  
 1758.—Simon, Miss.  
 1759.—Rickard, Fred.  
 1760.—Rickard, Mrs. Fred.  
 1761.—Schelderfer, Mrs. Charles.

Note.—In spite of a most conscientious effort to correct the list, it is feared the names of some members between 1920 and 1930 do not appear, and some of the names listed above are repetitions. There are doubtless errors in the genealogical notes' which were supplied by memory by various members living in 1934. An alphabetical list of members up to 1883 will be found in the booklet of the 150th Anniversary.

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# HISTORY OF THE METHODIST EPISCOPAL CHURCH OF NEW CANAAN, CONN.

BY CLIFFORD W. HALL

During the six-month program of the Congregational Church, the Methodist Episcopal Church celebrated its One Hundredth Anniversary. By courtesy of the author, the historical paper of the occasion is included in this Volume.

Methodism in New Canaan was an outgrowth of religious activity in Dantown, Silvermine, and White Oak Shade. Fortunately in 1880, a few weeks before his death, Charles H. St. John prepared several articles which were published in "The New Canaan Messenger." Unfortunately, however, the author did not record the source of his material, which might in part have been furnished by some of the older members of the Methodist Church. Mr. St. John stated that the earliest records of the church dated from 1856; but an early Sunday School constitution with minutes of many meetings bearing the first date of May 20, 1832, and other records of the trustees beginning in 1843 have been found.

The First Methodist Society established in this part of the country was at \*Dantown. Sometime during the year 1787 the Reverend Samuel D. Talbot was called to the community by Henry Eames, who had become a Methodist under the preaching of John Wesley in Ireland. The services were held in the home of Mr. Eames. Two years later Bishop Asbury sent forth Rev. Jesse Lee to establish Methodism throughout New England. In "A Short History of the Methodists in the United States of America" published by Rev. Jesse Lee in 1810, he thus describes a meeting held in Dantown: "On the 27th day of February, 1790, three preachers came to my help from Maryland, namely Jacob Brush, an elder, George Roberts and Daniel Smith, young preachers. They met me at a quarterly meeting at a place called Dantown, on the state line between New York and Connecticut. Their presence was reviving to the brethren, and to me in particular. On Sunday preaching was in a new unfinished dwelling house. In the time of preaching the Lord visited the people in mercy; and a great cry was raised among them, such as was not common in that part of the world. The people were alarmed; some ran out of the house, others that were above in the loft, ran to the end of the house and jumped out on the ground. In the midst of all the confusion, the Christians were exceedingly

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\*Dantown was the northwestern section of the town, part of which is now flooded by Laurel Reservoir. It was School District No. 10. See map Part 2.



happy." That the shouting Methodists had not frightened all the inhabitants is evidenced by the erection of a meeting house there about ten years later.

The first Methodist preaching in New Canaan is reported in a book by Rev. William C. Hoyt of Stamford, wherein is recorded a Methodist sermon preached in the parish of Canaan by Rev. Cornelius Cook in the year 1787. In his memoirs, Rev. Jesse Lee also mentions Canaan Parish during his circuit of 1789, but gives no details of the services. The first Methodist Society in New Canaan was organized in 1808, at Silvermine. But so violent was the prejudice and persecution against the Methodists at this time, that few dared attend the services. The first meetings were held in the schoolhouse. There arose at once a furious opposition against the use of the building, and by a vote of the District, the Methodists were shut out of the same. This act of injustice excited the indignation of one of the most prominent citizens of the neighborhood, Captain Ebenezer Crofoot, who, although not a church member, was determined that the poor Methodists should have a fair show. He was a man of large influence and great personal independence. As he was the owner of the land upon which the schoolhouse stood, he threatened to enforce his legal rights and exclude the Congregational Society from holding meetings there, unless the Methodists were permitted the free use of the house. The District rescinded its action. A few months later Captain Crofoot was converted through the instrumentality of a local preacher and united himself with the Methodists. This produced a marked effect throughout the town and caused many to attend the meetings and hear for themselves what these strange people had to say. Before the close of 1808, the Rev. J. M. Smith (or Rev. N. M. Thomas) formed a "Class" and appointed Captain Crofoot the leader. Apparently the little group outgrew the confines of the schoolhouse, for services were regularly held in Captain Crofoot's barn. Among the first of the Society was one whose name and memory should be preserved: Benajah Hoyt, although a poor man, with open-hearted hospitality received the Methodist ministers in his little house and provided for their needs and those of their horses. Among the other members before 1829 were Nathan and Sally Monroe, Abigail Beers, David Betts, Esther Comstock, Silas and Hannah Hayes, Abigail Raymond, Delia Dickens, Miles Root, Nehemiah Stevens, Mary Gurnsey, Joseph Fitch, Amos Dickens, Daniel and Esther Chase. Both Captain Crofoot and his wife died within three hours of each other on November 9, 1828.

In the year 1819, Rev. John Reynolds made an effort to hold services in or near the village, but failing to find a suitable building available, conducted meetings for several months in the White Oak Shade schoolhouse. During one service in which the pastor explained the doctrine and discipline of the church, Lucretia Seymour, in response to the invitation of the clergyman, came forward and signified her intention of becoming a member. A few days later Holly Seymour, Eliphalet and Calcina Hanford, Aaron Hoyt, and Deborah

Conley joined the church; and a class was formed under the leadership of Holly Seymour. Shortly after, the meetings of the society were held at the house of the leader, which continued to be the "House of God" until 1830. For years services were held every two weeks. In 1828, under the ministry of the Rev. E. Wolsey and Rev. S. M. Fischer, a revival added several members to the church. Among the number was Captain Holly Hanford, who was one of the most noted men of the town, and who, until his death in 1851, was the ever devoted lover and supporter of the church. He was a man whose spirits never wearied and whose faith never faltered.

Members of the church from 1819 to 1832 were: Holly Seymour and Lucretia, his wife; Eliphalet and Calcina Hanford, Deborah Conley, Aaron Hoyt, Eliza Ogden, Angeline Hoyt, Ephraim Mills, Elizabeth Judson, Nancy Hoyt, Holly Hanford, Azor Tuttle, Sarah Tuttle, Matthew Kellogg, Rufus St. John, Abraham Crissey, Smith Tuttle, Elizabeth Tuttle, Samuel and Clarissa Silliman, Anna Crissey, Rebecca Crissey, Hannah, Eliza and Charlotte Crissey, Daniel W. Todd, Margaret Wood, Holly Hoyt, Eliza Rainard, Polly Hanford, James Ells, Peleg Lockwood, Clarissa Lockwood, Eliza V. Amerman, Angeline Johnson, Jesse H. Garnsey, Louisa Hoyt, Eliza Lockwood, Anson Benedict, Eunice Benedict, Hannah Waterbury, Anna Waterbury, Justice B. Mead, Mary Benedict, Deborah Nash, Anna Stevens, Hannah Besum, Seymour Bouton, Nehemiah Stevens, Electa and Eleanor Kellogg, Cyrus O. Fancher, Elsa St. John, William Benedict, Anna Mills, Henry Wardwell, Sally Ells, Mary Seymour, Charles A. Hanford, Eliza Mand, Mary E. Hanford, Angeline Lockwood, William M. Andrews, Harriet Stevens, and Sally Ann Weed.

From 1816 to 1832 New Canaan formed part of the Stamford Circuit, which is the oldest in New England. Services were held at the house of Holly Seymour in White Oak Shade and frequently at the residence of Captain Crofoot in Silvermine. These men and Captain Holly Hanford were the founders of Methodism in New Canaan.

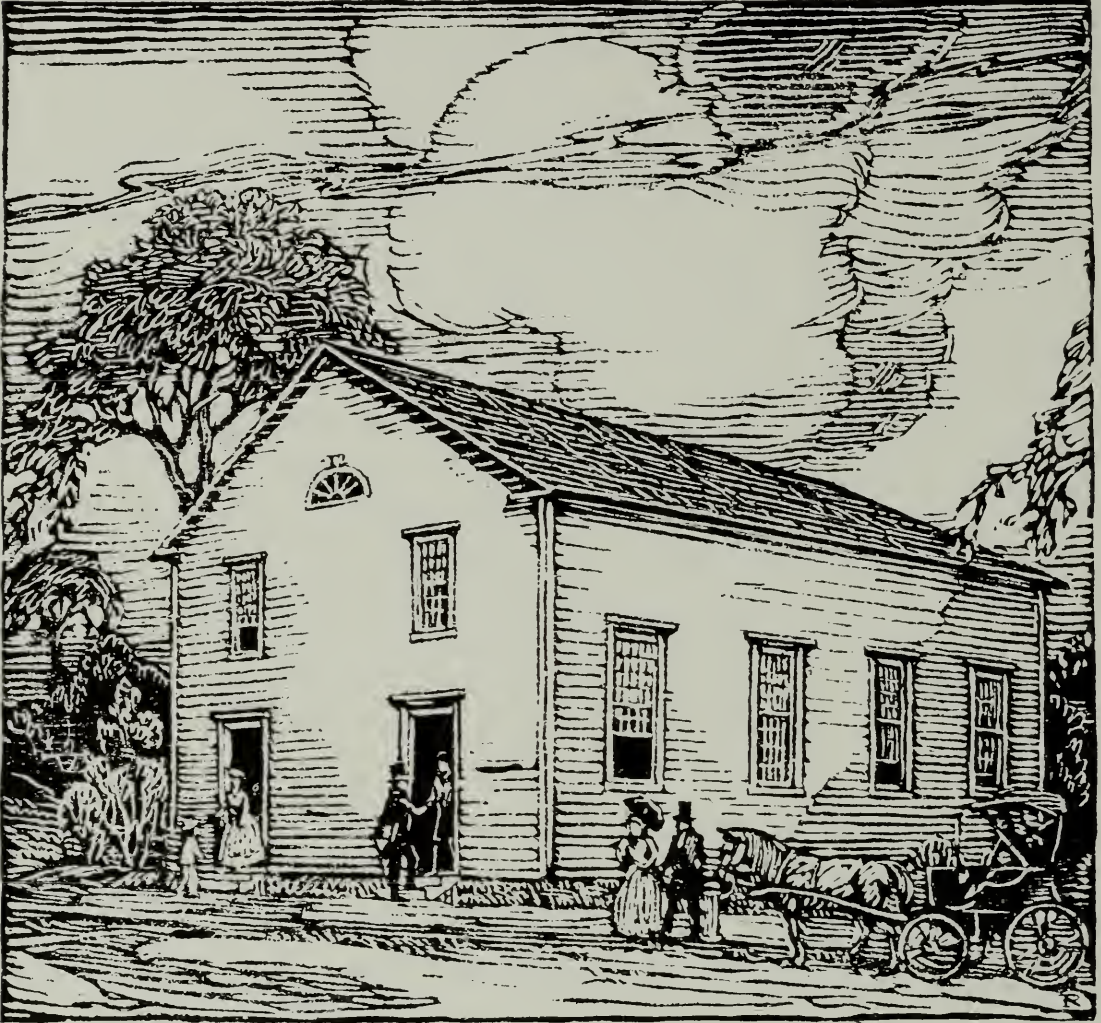
In 1831, the town, by a formal vote in town meeting, authorized the selectmen to "rent the Town House for such rent or compensation as they deemed proper." Thus it came about that the Methodists at length united from the different quarters of the township. The first preaching service was held in May of that year in the Town House, now a private residence north west of the Episcopal Church. The story of that service, recorded by Charles H. St. John, is too good to omit, even though it is highly imaginative.

#### "THE LEGEND OF THE ROOSTER"

"Our Congregational rooster of 1776 was like the old ministers, deacons and members, a true devoted, patriotic rooster from beak to the end of the longest tail feather. But the even tenor of his life during these hundred years had never been disturbed by any new fangled "isms" and dogmas. During his



long years' service as a Congregational rooster, he had never heard any "ology" but that of the time honored old church over which he was roosted, until the Methodists came trooping up the hill to the Town House on a bright Sunday in 1831. The Methodist sermon he was obliged to listen to that day, and the hearty amens and responses of the brethren and sisters completely overcame him.



THE FIRST METHODIST CHURCH, BUILT IN 1833, SKETCHED FROM AN OLD PRINT BY  
GEORGE RICHARDS.

His comb wilted, his tail and wings drooped, his proud old puritan heart was broken; he was not convicted; he was not converted; he was disgusted and discouraged, and never, never from that day to this has he been known to crow. His cock-a-doodle-do was forever ended. When the new church was erected, he utterly refused to mount the steeple and requested that he might be allowed to go into retirement as his mission was forever ended. Permission was granted, (tradition says some of the old members objected) and he took roost on the barn of Mr. Stephen Keeler, at the upper end of Smith's Ridge, where he can be seen to this day. If the truth of this romance is doubted by any doubting Thomas,



he can interview the old rooster and from him learn that romances never lie and newspapers always tell the truth.”

During the following year, in May, 1832, the Sunday School of the Methodist Church was duly organized under the pastorate of the Rev. Henry Hatfuld. The constitution, very legibly recorded, was written by Charles A. Hanford. As the writer of this article published a booklet in which he set forth the “Early History of the Sunday School” two years ago when the centenary of its founding was celebrated, anyone interested therein is referred to that publication, a copy of which was filed with the New Canaan Historical Society.

On October 9, 1833, the trustees of the church, Holly Hanford, Holly Seymour, Aaron Hoyt, Rufus St. John, Amos Dickens, Samuel C. Silliman, and Minot Crofoot purchased from John M. Hanford, a tract of ground for the erection of a church. The deed specifically states that the trustees “erect or build or cause to be erected or builded thereon a House or place of Worship for the use of the members of the Methodist Episcopal Church. And in further trust and confidence that they shall at all times hereafter; permit such ministers and preachers belonging to the said Church as shall from time to time duly authorized by the General Conference of the Ministers of the said Methodist Episcopal Church or the Annual Conferences authorized by the said General Conference to preach and expound God’s Holy Word therein.” Work on the building must have been hurried, for the only extant record giving any data about the first church edifice states that it was dedicated in October, 1833. Worship was held in the church until 1854, when the trustees, having failed to sell the building, purchased from John M. Hall, a plot of ground opposite the hotel. To this new site the meeting house was moved. Services were held as usual while the building was on its way to its new location, and among the clergymen who preached was the Rev. Jacob Shaw, grandfather of Stephen B. Hoyt and his sisters, who now reside in New Canaan. Rev. Shaw had been the pastor of the M. E. Church in 1850 and 1851. He is described in the Conference Minutes of the New York East Conference as “a man of superior mind and attainments, and of a large and varied information, but so singularly retiring and unostentatious in his manner and habits, as perhaps to be unappreciated by the merely casual observer.”

In its new site the building was fitted up with stores on the street and an auditorium above, which was duly labeled “Concert Hall.” On November 27, 1857, the trustees of the church sold the property to Ebenezer Crissey, John N. Hall, and Henry Wardwell for \$1500.\* For many years town meetings were held in the auditorium. Thus it seems to exemplify the saying of Christ: “Render therefore unto Caesar the things which are Caesar’s; and unto God the things that are God’s.” In greatly altered form the building still stands opposite the old hotel. (See illustration page 218).

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\*It was afterward bought by the town and was the Town Hall until about 1894.

On May 29, 1841, the trustees, Holly Hanford, Seymour Comstock, Charles Carter, Minot Crofoot, David Rockwell, Selleck St. John and Henry Wardwell purchased from Aaron Hoyt the lot and house adjoining the Meeting House for the sum of \$1716. The present parsonage was thus acquired. In 1853 in order to acquire more land in the rear of the parsonage and church, H. Bouton and John N. Hall were appointed a committee to purchase a lot and house from Thomas Raymond. The trustees bought the property for \$1900, reserved the portion needed in back of the church and parsonage, and sold the remainder for \$1900 to E. A. Miller.

On April 17, 1852, the trustees purchased from Justus Hoyt, the miller, an acre and a half of ground for a cemetery. This was laid out in plots eight feet by sixteen, which were priced according to location from five dollars to eight dollars per plot. Apparently the trustees did not have entire faith in the purchasers, for the society voted that no burials were to be made in any plot on which the payment had not been received. Four lots, eight by sixteen each, were given to Justus Hoyt "to be used by him as a burying place." On November 3, 1868, the trustees, Lewis Lockwood, Samuel Whitney, George R. Taylor, Herman Selleck, Ebenezer Crissey, Leonard Lounsbury, and George Carter sold the rights of the cemetery to the New Canaan Cemetery Association for \$450. The Methodists, therefore, were pioneers in the establishment of Lakeview Cemetery, of which the town is now justly proud.

The minutes of the meetings of the trustees of the church for the year 1854 present somewhat of a history of the erection of the present church edifice. The trustees, whose names are recorded, were H. Bouton, Samuel Whitney, Henry Wardwell, M. W. Fox, John N. Hall, Ebenezer Crissey, Minot Crofoot and Seymour Comstock. The specifications for the church called for a structure forty by seventy feet with a suitable projection in front and a four foot recess in the rear of the pulpit. The building with its spire was modeled after the Danbury M. E. Church. Starr and Barnum of Danbury signed a contract to erect the structure for \$6,700. The Rev. J. B. Wakeley was the speaker at the laying of the cornerstone; Bishop E. S. James dedicated the church on December 21, 1854. Six or seven years later during a heavy windstorm the steeple was blown down and was replaced with the cupola which is still on the church.

There is, apart from a roll of membership, almost no data of the church during the Civil War. But the Rev. William T. Hill, who was appointed pastor in 1863, penned two sentences which are worthy of quotation. "It may perhaps be interesting to leave on record as an index to the character of the times that very early in the year seven members ceased to attend all services in this church because the pastor showed a disposition to speak, as occasion seemed to him fitting, in behalf of our bleeding country and of the suffering slaves. One

of these persons has been expelled, four have withdrawn, and two remain members."

At the close of his pastorate in 1876, Rev. James M. Carroll was very active in organizing a "Band of Hope" and "Union Temperance Society." For many years thereafter monthly meetings were held alternately on Sunday evenings in the Congregational and Methodist Churches. In the spring of 1880, Rev. G. A. Graves was appointed preacher-in-charge. "He found the village Band of Hope in vigorous action on the first Sunday evening, the membership rising during the term to over a thousand and the attendance upon the meetings often exceeding the seating capacity of the churches. 'No License' became the verdict of the people." By 1883, the Rev. W. P. Estes reported the membership as 1,400. As a total abstinence pledge from the use of intoxicants was signed by all enrolled, one can easily see that the temperance movement was very successful.

Doubtless everyone who has attempted to record history has wished at times that he could roll back the years and look in at the society of the past. In some respects the Methodists of a hundred years ago must have almost resembled the Quakers in appearance. The Discipline of 1840 thus admonished the members concerning dress: "1. Let everyone who has charge of a circuit or station read Mr. Wesley's Thoughts upon Dress, at least once a year in every society. 2. In meeting the classes, be very mild, but very strict. 3. Allow of no exempt case; better one suffer than many. 4. Give no tickets to any that wear high heads, enormous bonnets, ruffles or rings."

But if the members were plain in appearance, they were not lacking in spirit. Reference has already been made to their shouting and exhorting. The author remembers in his boyhood days the loud "Amens" and "Hallelujahs" which re-echoed during services. One Wednesday evening a leader of a Praying Band which held services for miles around, knelt beside a wooden chair with a veneered seat which served well as a drum. As he exhorted the Lord with a voice like the famous Bull of Bashan, he beat the chair and yelled, "And, O Lord, we thank thee that thou are not deaf to our petitions!" The little boy smiled and wondered why it was necessary thus to shout, if God could hear; but the memory of those services is not all humorous, for there was a sincerity in worship which made one feel that the Lord was near.

Few, indeed, are the descendants of the early church. In October, 1833, the year that the first church was dedicated, Charles Jones and Seymour Comstock united with the church as probationers. The following year they were received in full membership. The writer recalls them still active in the church when they were in declining years. Among the present members of the church are Mrs. Mary Jones Raymond and Mr. Frank L. Comstock, the first, a daughter of Charles Jones; the second a son of Seymour Comstock. It is fitting to add that two bequests to the church are in memory of some of the earliest families.



Upon his death in 1925, Mr. Seymour Crofoot left the church the income from \$1000. He was the grandson of Captain Ebenezer Crofoot, already referred to as one of the founders of Methodism in New Canaan. Miss Inez de Forest Crofoot of Norwalk and New Canaan is the only survivor of the family. Mrs. Delia Dickens Palmer likewise bequeathed to the church the income from \$13,383. Mrs. Palmer's first husband, Alva Dickens, was a descendant of the Dickens' family, who belonged to the Silvermine group of Methodists.

When the Rev. Jesse Lee, having been refused the use of a building, preached his first sermon in New England in 1789, he stood on the street in Norwalk and used as his text, "Ye must be born again." That message, re-echoing over the hills of Fairfield County, resulted in a new church. And now, for over a hundred years, the New Canaan Methodist Church has been preaching the same gospel of salvation.

## AN HISTORICAL ADDRESS

\*Delivered in St. Mark's, New Canaan, Sunday, May 13th, 1934, on the Occasion of the Centennial of the Consecration of the Present Church.

BY THE RT. REV. STEPHEN E. KEELER, D.D.

Bishop Coadjutor of Minnesota

The year following the six-month program of the Congregational Church, while this book was in course of preparation, St. Mark's celebrated an Anniversary. The address of the occasion is reprinted here by courtesy of the author from the September 1934 issue of *The Lion of St. Mark*.

THE History of St. Mark's parish begins with the founding of St. Paul's parish, Norwalk, organized in 1737<sup>1</sup> and of St. John's parish, Stamford, organized in 1742.<sup>2</sup> In reality St. Mark's has two spiritual mothers and while in popular anecdote and generally accepted tradition St. Paul's, Norwalk, is given principal place, a close study of early records and history cannot but recognize our debt to St. John's, Stamford.

### Canaan Parish, a Part of the Ludlow Purchase Project of 1640

In all the early records of both the Norwalk and Stamford parishes and townships—the present New Canaan was known as Canaan Parish. The Congregational parish was so called. On April 3, 1732<sup>3</sup> the “proprietors of Norwalk by major vote granted to the inhabitants of Canaan parish all ye common land where their meeting house standeth.”<sup>4</sup> When this town was incorporated in 1801 it was named New Canaan to distinguish it from Canaan in the northern part of the State, which had been first settled in 1738 and incorporated in 1739.<sup>5</sup> In reality Canaan parish was a part of the purchase project of Norwalk from the Indians by Roger Ludlow in 1640, and while the real settlement of Norwalk did not begin until 1650

1. The proprietors of Norwalk had granted land—Feb. 11, 1733 or 1734 (the present site of St. Paul's, Norwalk)—to “professors of the Church of England provided they build a church on any part of it.” The parish however was not organized until 1737. Hall's—“Norwalk,” p. 122.

2. December 2, 1742.

3. Hall's—“Norwalk,” p. 122.

4. This meeting house had been erected in 1731.

5. Barber—“Connecticut Historical Collections,” p. 463.

apparently there were a few scattered inhabitants within the limits of the Ludlow purchase soon after 1640.<sup>6</sup> By 1651 the settlement was well under way<sup>7</sup> for on February 15, 1651 the Indian Runckinheage and other chieftains deeded territory to the "planters of Norwalk" listing fourteen of them by name. In 1680 there were Haits (Hoyts), Carters, Keelers and Sentions (St. John's) holding land on Clapboard Hills<sup>8</sup> while a few years later there were Hanfords<sup>9</sup> in White Oak Shade, Davenports<sup>10</sup> on Ponus Ridge and Weeds<sup>11</sup> near the present Weed Street. When these early dates of pioneer settlements are definitely known it is not too much to claim for Canaan parish a real share in Roger Ludlow's purchase project of 1640, and certainly before any settlement of Canaan in the northern part of the State was under way a whole generation of pioneers from Norwalk and Stamford were living on the ridges of Canaan parish.

There is a growing regret that the town incorporators in 1801 did not see the quaintness and uniqueness of "Canaan Parish" as a name for this town. In view of the early settlement and history outlined above let us hope that before long the authorities of this New Canaan, in *memory* of the hardihood and fortitude of the pioneers of 200-250 years ago will rename the town "Canaan Parish."

### First "Professors of the Church of England" in Canaan Parish, and Their Connection With Norwalk and Stamford

Canaan parish, comprising the territory covered by the present township limits, was made up of land ceded by both Norwalk and Stamford and organized as a parish in 1731. From 1731 until the building of the first church of the "Episcopal Society" in 1764 the early settlers, who were "professors of the Church of England," if they attended service anywhere else than in the meeting house, went either to St. Paul's, Norwalk or St. John's, Stamford. The Silver Mine, White Oak Shade, Clapboard Hill, Canoe Hill and Smith Ridge settlers naturally turned toward Norwalk while those living on the Stamford side of Canaan parish, Talmadge Hill, Weed Street and Ponus Ridge districts were more attracted to Stamford.

The ministers of St. Paul's, Norwalk and St. John's, Stamford fulfilled duties in Canaan parish for a consideration. The early records of St. Paul's, Norwalk will reveal the appointment of a collector for the "Canaan side of the Norwalk parish" and sometimes a special committee was delegated by St. Paul's, Norwalk "to collect arrears in Canaan parish."<sup>12</sup> Apparently, then as now, some church obligations were hard to collect.

6. Hall—"Norwalk," p. 14, and Trumbull—"Connecticut" Volume I, p. 115.

7. Hall—"Norwalk," p. 35.

8. Granted—to Thomas Hait and Capt. Sam'l Keeler for their services as soldiers in "Direful Swamp Fight," 1675.

9. Elnathan Hanford received thirty acres of land in White Oak Shade from estate of his father Rev. Thomas Hanford who died in 1693.

10. By 1721 farmer John Davenport, son of the Rev. John Davenport of Stamford, Davenport Ridge. This house is referred to in the will of Rev. John Davenport dated Jan. 6, 1729.

11. Abraham Weed had come from Stamford with his father and built a house on Frogtown Road, near Weed Street, about 1727.

12. From St. Paul's, Norwalk,—Parish Records.



The two men most prominently associated with "professors of the Church of England" as spiritual pastors during these early days were the Rev. Jeremiah Leaming, D.D., Rector of St. Paul's, Norwalk and the Rev. Ebenezer Dibble of St. John's, Stamford. Dr. Leaming, born in Middletown, Conn., was a graduate of Yale College in 1745. He sailed for England and was ordained there in 1748. From 1758 until driven from the town in 1779 he was Rector of St. Paul's, Norwalk. His Royalist convictions were described as follows by two who knew him. "He was as big a Tory as ever there could be on earth."<sup>13</sup> "He continued to pray for the king as long as he dared to."<sup>14</sup> Dr. Leaming left with the British after the burning of Norwalk.<sup>15</sup>

Dr. Ebenezer Dibble was as familiar a figure in the Stamford side of Canaan parish as was Dr. Leaming in that of Norwalk. He was born in Danbury, and a graduate of Yale in 1734. He, like Leaming, secured ordination in England in 1748. In 1748 he began his work in Stamford and for a time he labored, too, in Ridgefield and parts of Westchester County. Living in Stamford, a greatly beloved figure, until his death in 1799,<sup>16</sup> he was able to survive the Revolution without harm either to his person or his property although he constantly referred to it "as an unjustifiable rebellion." His personal popularity was probably his defence.<sup>17</sup> These two men will evidence the fact that even in the early days, churchmen in Canaan parish enjoyed the inspiration of men thoroughly trained in theology, strong in their political convictions and of real missionary and pastoral enthusiasm.

### The First Church Frame Raised May 13, 1764, on Land Deeded by Thomas Hait

The first date of local interest to churchmen in Canaan parish is that of May 13, 1764, just exactly 170 years ago this very day when the frame of the first Episcopal Church was raised on land, later deeded by Mr. James Hait, about three quarters of a mile northwest from this present Church. This building was erected on the north central portion of what is now known as the "Old Church burying ground." There had been considerable discussion regarding its location on or near the old militia "parade ground."<sup>18</sup> At this time upper Haines Ridge was thought of as the probable center of the town as it might grow.<sup>19</sup> It is my conviction that the gift of the property determined the location. Dr. St. John,<sup>20</sup> the Rev. David Ogden and others in historical addresses insist that the property was originally given by a Mr. Husted and apparently later deeded by Mr. Hait. His deed refers to a site "whereon the

13. Mrs. Nathanael Raymond—Recollections in Hall's "Norwalk," p. 179.

14. Mrs. William St. John—Recollections in Hall's "Norwalk," p. 180.

15. July 11, 1779.

16. Bolton—"Westchester County."

17. Huntington—"History of Stamford," p. 390.

18. This "Parade Ground," finally bought by inhabitants of Canaan parish in 1778 for 14 pounds current money. From an old deed.

19. Upper Haines Ridge (present Oenoke Avenue) at the "old parade ground" was almost the exact center of Canaan parish and there was quite a "cluster of early houses" there. St. John—"Historical Address of July 4, 1876."

20. Prof. Samuel St. John "Historical Address," p. 25.

frame of a church now stands." St. John, Ogden and others also state that the church was raised May 13, 1762. Their authority for this exact date probably never will be known. Selleck's "Norwalk" discusses the question and attributes the real gift of land as from Capt. John Alexander of New York.<sup>21</sup> There was a complicated real estate transaction as between Mr. Hait (Hoyt), Capt. Alexander and Mr. Jonathan Husted. In any event the entire matter was settled by a deed dated July 18, 1764 and recorded in Stamford. This old deed representing the first property held by churchmen for religious purposes in Canaan parish is one of the real treasures in possession of the parish. It is of interest to note that it is recorded in Stamford with a copy of the deed also in Norwalk while the deed of gift to the Congregational Society is recorded only in Norwalk.<sup>22</sup> This indicates that the line dividing the Norwalk and Stamford sides of Canaan parish was assumed to run somewhere between the sites of the two churches.<sup>23</sup> The deed is of sufficient interest to be recorded here. (*See opposite page.*)

At the time of the giving of this deed by Mr. Hait there was no corporation entitled to hold this real estate, but that seems to have bothered no one.

"This first church building though so far completed as to be fit for public worship, remained for many years in an unfinished state. It is the general belief that it was never consecrated to the worship of God, though Bishops Seabury, Jarvis and Brownell<sup>24</sup> often visited here and held confirmation."<sup>25</sup>

Since there was no settled minister for this first Church, services were held in it for only about a quarter of the Sundays of the year. During this time the more faithful of the "professors of the Church of England," in Canaan parish, attended services in Stamford and Norwalk. That meant a difficult journey of from seven to ten miles on horseback, in ox carts or in lumber box wagons without springs, over roads hardly more than cleared wood roads. Jonathan Abbott and his wife Jammia (Ruscoe) Abbott<sup>26</sup> were known in Norwalk as the parishioners coming the longest distance to church. They attended St. Paul's journeying there on horseback, a good eight miles, from the Abbott homestead a half mile above Smith Ridge.<sup>27</sup> In those days people took their Sabbath responsibilities very seriously. All of Sunday was spent at the Church and in a sense it was the only real community center.

You are the successors of these first "professors of the Church of England" in old Canaan parish and it is of great present interest that on next Sunday, May 20th, you are to hold a memorial service in this old church hill cemetery where 170 years ago this day our spiritual forebears erected the frame of their

21. Selleck's "Norwalk," p. 355 (footnote.)

22. Granted by proprietors of Norwalk, April 3, 1732.

23. The Noroton River was the line and whether the Hait land was on the Stamford or Norwalk side of Canaan parish depends on what can be determined to have been the source of the Noroton River, whether it was the marsh back of the present Rush Taggart place or an old marsh back of the Dr. Nathan Greene house. The latter source is now pretty thoroughly drained.

24. The dates of these three Episcopates are—Seabury, 1784-1796; Jarvis, 1797-1813; Brownell, 1819-1865.

25. Extract from Historical Sermon—June 2, 1839, by Rev. David Ogden.

26. Grandparents of the Rev. Charles R. Abbott who wrote the historical address, delivered Nov. 13, 1891.

27. Selleck's "Centennial of St. Paul's Church" and St. Paul's parish records:



To all people to whom these presents shall come touching  
Know ye that I James Hatt of Stamford in Fairfield  
County & Connecticut Colony in New-England in Consideration  
of the ~~for~~ God Will & Respect which I have for the  
Professors of the Church of <sup>England</sup> Dwelling in the Towns  
of Stamford & Norwalk & in Canaan Parish. Do Give  
Grant convey & Confirm unto <sup>Samuel Belcher</sup> ~~Samuel Belcher~~ <sup>Gideon</sup>  
<sup>Belcher</sup> <sup>Seeds</sup> & the Rest of the Professors of the Church of  
England Inhabiting in Said Canaan Parish & those who  
shall Joyn with them & their Successors a certain  
Tract or Parcel of Land Situate Lying & Being in Nor-  
walk in the aforesaid County & Colony & in Said Canaan  
Parish Containing fifty five Rods it being on the North End  
of a farm called Statts farm, it is bounded Northerly by an  
Highway Easterly, Southerly, & Westerly by my own Land - it being  
the Land whereon the frame for a church now stands Said tract  
to be five rods in width from North to South & Eleven Rods in  
length from West to East & the East line to Run three Rods  
East of the East part of Said Church frame - Said tract I Give  
for a church yard To have & to hold the above Given &  
Granted premises unto the Professors of the Church of England  
in Said Canaan Parish & those who shall Joyn with them & their  
Successors for a Church yard <sup>forever</sup> free & clear of all Incumbrances  
whatsoever - In witness & Confirmation whereof I have  
hereunto Set my hand & Seal this 18<sup>th</sup> Day of July -  
A. D. 1764 -

Signed Sealed & Delivered  
in presence of

JAMES HATT

John Griggs  
And Others.

Fairfield County ss  
In Stamford on the Day of the date above -  
personally appeared Lieu James Hatt Squire &  
Sealer of the above written Instrument and  
acknowledged the Same to be his free act & deed -  
Before me, Abr<sup>m</sup> Davenport Justice of Peace



first church. That old church yard is hallowed by the dust of many worthy sons and daughters of the church—"witnesses of the faith once delivered to the Saints."

### The Difficult Period Between 1762 and 1791

There are only meagre records of the doings of "Churchmen" in Canaan parish between 1764 and 1791. They had a church building but no resident minister and no parochial organization. Depending upon which side of Canaan Parish they lived, the "professors" paid a rate for the support of the Norwalk and Stamford "Old Societies."<sup>28</sup> It was the period of "The Revolution" during which the "professors" were not held in high esteem. Many of the clergy of the Church of England throughout the colonies were royalists. While the land given to the "professors" for church purposes came by grant from the town authorities, the clergy, ordained in England, were under the canonical authority of the Bishop of London. It is important, too, to remember that funds for the support of "the Church" in the colonies came from the greatest of missionary societies "The Society for the Propagation of the Gospel in Foreign Parts."<sup>29</sup> Many of these Episcopal clergymen were heroic figures and underwent real suffering for the courage of their convictions. Deriving their economical authority as priests from the Bishop of London and their support as missionaries from the Society for the Propagation of the Gospel they were in a very difficult position.<sup>30</sup> However, many ardent "lay professors of the Church of England" were loyal patriots of the colonial cause. Certainly two churchmen, Capt. Stephen Betts and Capt. Isaac Keeler played important roles as military leaders of local colonial forces. In 1791 and 1794 they were vigorous leaders in the formation of an independent "Episcopal Society" in Canaan parish. No one can question their patriotism in 1776 nor their churchmanship in 1791 and 1794.

With regard to clergy leadership in these early years of 1764-1791, it would seem that the Rev. Dr. Leaming, of Norwalk, officiated here occasionally before the Revolutionary War while after the war, the Rev. Dr. Bowden of Norwalk and the Rev. Dr. Dibble of Stamford were frequently here. Besides these men, the Rev. Dr. Smith, and the Rev. Messrs. Whitlock, Judd, Wheaton, Belden, Sherwood and Somers coming either from Norwalk, Stamford or Ridgefield officiated sometimes one fifth and sometimes one sixth of the year. "The Church thus deprived of a settled minister and having only occasional services barely retained its existence."<sup>31</sup>

### The Episcopal Society in Canaan Parish Organized, Nov. 15, 1791

In November 15, 1791 a most significant step was taken by churchmen living in Canaan parish. They met and formed a separate parochial organiza-

28. Norwalk and Stamford parish records and Dr. St. John, p. 26.

29. Chartered in London, June 16, 1701 and known as the "S. P. G."

30. Their problem is clearly treated in Beardsley's "History of the Church in Connecticut," Vol. I, Chapter 24.

31. Ogden's—Sermon Extract of June 2, 1839.

tion. I quote from Dr. Charles R. Abbott's "Historical Address," delivered Nov. 15, 1891 upon the occasion of the 100th anniversary of this historic meeting.<sup>32</sup>

"At a meeting of the Episcopal Protestant professors within the society of Canaan in Norwalk and Stamford and in the county of Fairfield legally warned and convened on the 15th day of November, 1791, the members of said meeting taking into consideration the great distances they live from places of public worship in Norwalk and Stamford old societies, and the importance of having the Gospel preached and administered amongst themselves, did then agree to form themselves into a distinct society for the purpose aforesaid when they made choice of Stephen Betts for their moderator and Jonathan Tallmadge for their Society's Clerk who was accordingly sworn to a faithful performance of said office. As the same meeting the Society made choice of Abijah Seeley, Sylvanus Seeley, Dunlop Coggshall, Stephen Betts and John Raymond a committee of said society as you will see orderly enrolled to this certificate and as we wish to cultivate harmony, peace and good agreement with our brethren in the old societies we take these early measures to acquaint them with our proceedings."

It would seem that this determination for an "Episcopal Society" independent of the Old Societies of Norwalk and Stamford was none too well received by the mother organizations. The seventy-nine family heads<sup>33</sup> then living in Canaan parish paid a rate, as established by law,<sup>34</sup> in support of the old societies and this declaration of independence meant loss of income to Norwalk and Stamford.<sup>35</sup>

Apparently the answer to the declaration of Nov. 15th required further and drastic action and so under date of Dec. 13, 1791 the following record of a vote occurs—"Passed by a vote of a majority at the annual meeting of the Episcopal Society at the Church in Canaan that if any one member or members of this Society should be attacked by the old societies of Stamford or Norwalk for any rate raised after the first day of December A. D. 1791 they shall apply to the committee of this Society for relief and they are to direct matters for his or her relief."

### A Brief Historical Survey of Lawful Rates for Church Support

To understand the resentment of the old societies of Stamford and Norwalk referred to in the resolution just quoted we should pause a moment and examine the relationship of Church and State in these olden times. There was a Church established by law in both the New Haven and the Connecticut

32. Recorded in Vol. II of parish minutes.

33. These 79 names are included in Society lists of 1791-1794 and 1797 and indicate the strength of the early society.

34. That of 1727 (later explained in this paper.)

35. Stamford was the real objector. There was no such advocate in the Stamford Old Society as Capt. Stephen Betts was in the case of Norwalk. He was a vestrymen in Norwalk until April 25, 1791. Stamford also opposed the organization of "Canaan parish" by negative vote Dec. 8, 1730 (St. John, p. 18) and in 1801 opposed the incorporation of New Canaan by sending a delegation to the Assembly in Hartford.

colonies. The first code of laws enacted in Connecticut in 1650<sup>36</sup> provided for the support of the Church as well as the State, and the Church was after the independent Congregational pattern. Each congregation exercised its own authority, after its own fashion, without respect to any other. It is said that one congregation "chose their minister, ordained him, quarrelled with him, silenced him, and cast him out of the church and delivered him up to Satan—all in one year."<sup>37</sup> From 1650 until 1708 every settler, quite irrespective of his religious convictions or credal professions, was taxed to support this Congregational Church and this, too, in a land governed by those who fled from England that they might have opportunity for freedom to worship God as they chose.

In 1708 the General Assembly passed what is known as the Toleration Act whereby persons were no longer to be punished for non-conformity but they were not exempt from taxation for the support of the Congregational Church. Persons could declare their "sober dissent" and proceed to worship God in their own way and in their own assemblies but they must support the State Church. This was in reality a double burden, for the "professors," though permitted to support their own church, were also taxed for the State church.

### The Law of 1727 Removed the Necessity of Churchmen Supporting Congregational Church

In 1727, Churchmen, "professors," were relieved from paying a tax for the support of the State church but they were required by law to join some congregation, Episcopal or some other and pay a tax there. It was this relief from the burden of a double taxation that promoted the organization of Societies of the professors of the Church of England.<sup>38</sup> Moreover the law of 1827 required the support of "Episcopal Societies" by a tax laid on the property of the members. The language of the law was Congregational—"Society not Church," "Society's Committee—not wardens and vestrymen." The clergyman was a hired minister and as such entirely subject to the "Society's Committee." He had the right to preach the gospel and to administer the Sacraments and to offer his advice but he had none of the rights given today by canon law to Rectors.

So from 1737 St. Paul's, Norwalk, and from 1742 St. John's Stamford, acting under the law of the land, collected taxes from "professors" living within Canaan parish for the support of Norwalk and Stamford "old Societies."<sup>39</sup> One of the regularly elected officers of each Church Society was "the collector."

This collecting of church taxes continued in Canaan parish quite lawfully until 1791 when our spiritual forebears meeting Nov. 15, 1791 organized "the

36. This first code or Constitution was completed by Mr. Roger Ludlow (purchaser of Norwalk 1640) Mr. Ludlow was a very able lawyer, magistrate of the first court in Connecticut "holden in Hartford April 26, 1636." He had been a noted magistrate in England—a settler of Windsor, Conn., in 1636, coming from Dorchester, Mass., where he had been lieutenant-governor of Mass. Bay Colony.

37. Quoted by Abbott in his centennial address of Nov. 15, 1891.

38. St. Paul's, Norwalk, in 1737. St. John's, Stamford, 1742.

39. Norwalk and Stamford parish records.



Episcopal Society of the Church in Canaan.” It was a notice served on the old societies and their reaction brought the interesting and drastic resolution of Dec. 13, 1791 “that if any one member or members of this society should be attacked by the old societies of Stamford or Norwalk for any rate raised after the first day of December A. D. 1791 they shall apply to the committee of this Society for relief and they are to direct matters for his or her relief.”

### The Episcopal Society in Canaan Parish as Determined By the Lists of 1791-1797

In addition to the names of the Wardens and Committee of the new Society as formed Nov. 15, 1791 and previously quoted there are names attached to the Society's acts and resolutions through 1794 and 1797 which definitely establish the early membership of the Episcopal Society in Canaan parish. On those who signed the acts of the Society a rate was levied to maintain the services of the minister and that constituted membership in the Society.

This roll of early membership really constitutes the founders of this parish and should be given here in full.

Capt. Stephen Betts—Warden	Bertha Tallmadge (widow)
Jonathan Tallmadge—Society's Clerk	Seymour Tallmadge
Dunlap Cogshall	John Raymond
Sam'l Hanford, Jr.	..... Society's Committee
Abijah Seeley	Joseph Smith
Luke Raymond	Nathanael Crissey
Ebenezer Raymond	Nathanael Crissey, Jr.
Timothy Raymond	Abram Dann
Elnathan Lockwood	Ebenezer Hanford, Jr.
Nathan Raymond	Sam'l Hanford, Jr.
Sylvanus Seely, Jr.	Lydia Leeds
William Reed	Titus Finch
Theophilus Hanford	David Webb, jr.
Reuben Allen	Eliphalet Hanford
Samuel Seely	Abijah Comstock
Samuel Crissey	Levi Tuttle
Abijah Seely	Peter Weed
Nathan Seely	William Bolt
Abraham Crissey	John Jarvis
Seymour Tallmadge	Timothy Hanford
William Tucker	David Bouton

### A Second List of Members is Dated Nov. 4, 1794

Elisha Waters	Seymour Tallmadge, Jr.
Jonathan Stevens, Jr.	Mary Gregory (widow)
Solomon Burtis	Squire Raymond
Aaron Comstock	Abigail Tuttle (widow)
James Rusco	Isaac Camp
Jonathan Abbott, Jr.	Bushnal Fitch
Joseph Smith, Jr.	Stephen Craft
Isaac Tucker	

### The List of 1797 Follows With These New Names

Isaiah Tiffany	Stephen Bouton
Henry Seely	Austin Hanford
Peter Studwell	Stephen Hanford
Reuben Fancher	Samuel Bolt
Abijah Scofield	Simeon Seely
John Stevens	Jonathan Abbott
Amos Stevens	Jonathan Tallmadge
Isaac Keeler	Seth Hamilton
Daniel Waring	Joseph Crawford
Eli Tuttle	Isaac Lockwood
Phineas Tuttle	Timothy Finch
Jacob Selleck	

In these three lists there are forty-one different family names and the names of seventy-nine family heads. Just by way of indicating the strength and stability of these families let me say that I have known personally or known descendants of all but seven of them. The names are familiar ones all through the history of this town and parish. I can account for descendants of all but the Leeds, Allens, Bolts, Crafts, Studwells and Tiffanys.

### The Society's Committee and Other Early Action

The December 13, 1791 meeting of the Society adjourned to meet Jan. 2, 1792 and at the time a committee of five was elected consisting of Dunlap Cogshall, Sam'l Hanford, Jr., Abijah Seeley, Seymour Tallmadge and John Raymond. This seems to have been the Society's new committee. This January meeting adjourned to meet March 26, 1792. At this March meeting "they proceeded and made choice of Capt. Stephen Betts and Luke Raymond for a committee in addition to the committee chosen Jan, 2nd, last." These last were in all probability intended for wardens. So in this action of 1791-1792 you have the formation of the parish or society and its official governing body constituted as "Wardens and Committee."

Let us pause to name once again the first Wardens and Committee elected through three successive meetings of 1791-1792 for in these names you have

virtually the first vestry of the society. *Wardens*—Capt. Stephen Betts, Luke Raymond. *Committeemen*—Dunlap Coggs, Sam'l Hanford, Jr., Abijah Seeley, Seymour Tallmadge and John Raymond.<sup>40</sup>

One other important item of business was transacted on March 26, 1792. A committee was chosen to attend the Easter Monday meetings at Stamford and Norwalk Old Societies to look after the interests of Canaan parish.

On Sept. 9, 1792 it was voted that the Constitution of the Convention of the Bishop, the Clergy and Laity meeting at New Haven June 6, 1792 should be adopted. This significant action brought Canaan parish under the jurisdiction of the Rt. Rev. Sam'l Seabury, first Bishop of Connecticut and first Bishop of the Protestant Episcopal Church in U. S. of America.

### The First Choir of the Society

We have noted the names of early ministers and of early lay officials of the Society. Likewise we have listed the first seventy-nine family heads. Since music is so important a part of the service of the Church I must list the choir which led the worship with Venite, Te Deum and Magnificat in the first Church. They were the Misses Abbie and Laurie Pennoyer (sisters), Sarah Tuttle, Mr. John Jarvis, Jared Seymour, Samuel Raymond, Alfred Raymond and Luke Keeler.<sup>41</sup> The leader of this choir was Mr. Reuben Allen who was also a leader of singing in social circles.<sup>42</sup>

### The Home Sites of Some of the Early Founders

Of great interest are the locations of the first homes in which the founders dwelt. Here we are helped in part by Mr. DesBrisay's Record to which I have added other information in order to locate the old homes by the names of their present owners. DesBrisay's words are in quotation while my own follow. "Mr. Stephen Betts resided on the ridge near Mr. Alfred Raymonds. The property is now in the possession of Mr. Joseph Crawford." The Betts house, standing during the Revolution was on Oenoke Ridge and was torn down in 1857 to make way for the home of the late Mr. and Mrs. John E. Selleck built in 1859 and now rebuilt as the summer home of Mr. Augustus Houghton. Mr. John Raymond a first committeeman lived on Oenoke Ridge, a little above Capt. Betts and just north of the rise of ground opposite the present residence of Mrs. Wm. H. Good. "Mr. Jonathan and Seymour Talmadge resided in the old homestead near the present residence of Mr. Sherman Smith," later the home of Mr. Homer Crofoot, then the Minot Kellogg's, then Miss Lorena Taylor's and now the residence of Mr. George Jelliff in Talmadge Hill. "Mr. Solomon War-

40. These early acts and resolutions are quoted from Abbott's "Centennial Address of Nov. 15, 1891." It is evident that he had access to source authorities now lost. It is my belief that this source was Vol. I of the parish minutes, since only Vol. II and III are now in possession of the vestry. Dr. St. John in his "Historical Address" on p. 26 refers to "regular records kept from 1791 on." Apparently he, too, had known of these records.

41. Historical Record by the Rev. Wm. H. DesBrisay, Rector of St. Mark's 1864-1874. He probably had access to the early records as did Dr. Abbott. This record in his own handwriting is in Vol. II of the Parish Register.

42. Dr. DesBrisay's Record.



ing (Warren) lived in the home now occupied by his daughter Miss Julia A. Waring," since then the home of Mr. Fladd and now the remodeled residence of Mr. William C. Esty on upper Oenoke Ridge. "The house formerly occupied by Mr. Levi Tuttle below the residence of Mr. Samuel Tuttle<sup>43</sup> has long been removed." Eli Tuttle lived in a house later occupied by St. John's<sup>44</sup> and standing very near the site of the present Country Club. "Mr. Ebenezer Hanford resided on the property now in the possession of Mr. Herman Selleck" and in 1934 owned by Mr. Louis H. Hall. Another Hanford founder (either Samuel, Jr., or Eliphalet) built one of the earliest homes in Canaan parish near what was later the residence of Mr. Jackson Raymond, still later Mr. Pegram's and now the property of Mrs. A. B. Walker. "Mr. William Bolt and Mr. John Jarvis were residents of White Oak Shade." Mr. Peter Weed, the youngest son of Mr. Abraham Weed,<sup>45</sup> was a soldier in the Revolution serving for the full duration of the war. Returning to his family in 1781 he built the house later owned by his son Mr. Henry R. Weed later the John Bliss property and now belonging to Dr. Jerome Selinger. "Mr. Reuben Allen was a resident of Ponus St." "Mr. Abijah Seely occupied the Seely homestead on Ponus St.," the old house standing at the corner of Frogtown Road opposite the late William Y. Davenport place. "Mrs. Lydia Leeds lived in the old house which formerly stood on the present site of the newly enlarged dwelling of Mr. Wm. Y. Davenport on Ponus St.," later Grace House in the Fields<sup>46</sup> and now St. Luke's School property. "Mr. Abijah Comstock II lived in the house near the residence of Mr. Van Houser in the Lockwood district." Capt. Isaac Keeler lived on upper Smith Ridge in an old house just south of the southern entrance of the home of Mrs. Stephen E. Keeler, now the residence of Mr. Mason Wadsworth. The Jonathan Abbott home was on upper Smith Ridge on the Ridgefield Road. It is now owned by Mr. Harold B. Clark who removed the second of the Abbott homes, the hearthstone bearing the date of 1809. Mr. Stephen Craft lived on what is now Seminary St., in a house about a quarter of a mile west of the late Misses Ayres' home. He was a clever cabinet maker and made many of the spinning wheels used in Canaan parish.

### Further Negotiations With the "Old Societies"

The early records evidence the directness, firmness and also the tact of the early founders of the Episcopal Society in Canaan parish. Determined upon their independence of the "old Societies" of Norwalk and Stamford, they would resist any attempt at taxation for the support of the old societies and yet they courteously and tactfully suggest the cultivation of "harmony and good agreement." The following quotation is of interest as they seek a business agreement

43. Senior warden 100 years ago in 1834 when the present St. Mark's was built and consecrated and grandfather of the present senior warden (1934) Mr. Samuel H. Tuttle.

44. Father of Catherine Tuttle, wife of Capt. Isaac Keeler.

45. Mr. Abraham Weed the founder of the Weed family in Canaan parish bequeathed the Weed burying ground on the Frogtown Road to his descendants. Stamford town records of 1756 or 1757.

46. For many years the "Fresh Air Home" of children from New York tenements and sent here by Grace Church, New York.

with Norwalk and Stamford—contracting for the services of a minister, as much of his time as 25 pounds lawful money will secure.

“It being the universal wish of the members of this Church to continue their connection with their brethren in the old societies in the towns of Stamford and Norwalk, with the Rev. Mr. Dibble (Stamford) and the Rev. Mr. Ogilvie (Norwalk), they are determined to cultivate harmony and good agreement so far as in them lays and to remove if possible every obstacle contrary and notwithstanding, we have separated and fixed ourselves upon the firm basis of an ecclesiastical Society founded upon several statutes of this State, yet we by no means wish to dispense with the performances of the Rev. Mr. Dibble and the Rev. Mr. Ogilvie, but pray those gentlemen to consider our spiritual wants, and with the approbation of their people and the bishop, to afford us a certain part of their services, we making them sufficient compensation therefore, and for the purpose of contracting with our brethren in the old societies for the same, we do hereby appoint and fully empower Abijah Seeley, Dunlap Coggsall, Silvanus Seeley, Sam’l Hanford, Jr., Seymour Tallmadge and Stephen Betts (these were the wardens and committee) members of our church and communion, or either two of them, to fix upon and agree with our brethren in the old societies of Stamford and Norwalk for so much of the services of the Rev. Mr. Dibble and the Rev. Mr. Ogilvie, and in case they decline the connection, with any other clergyman) as the tax we have laid upon ourselves of 3d on the pound amounting to upwards of 25 pounds lawful money will be equal to and to agree for the term of one year to commence on Easter Monday 1792 and to expire on Easter Monday 1793, and we do hereby determine to ratify and confirm whatever shall be agreed to by our brethren above said on the side of the Episcopal Church in Canaan with our brethren in the old Societies of Stamford and Norwalk.”<sup>47</sup>

Thus began the hiring under annual contract of the services of a minister—they usually came from Norwalk or Stamford and a little later on from Ridgefield. The old records recorded the hiring of ministers for various periods of time until 1834. I can give only some of the more interesting and unusual of these contracts and doings of the early days.

### Some of the Early Contracts and Votes

The first contract was with the Rev. Mr. Ogilvie of Norwalk who during the year 1792 received 13 Pounds, twelve shilling, 7 pence for clerical services. The same Mr. Ogilvie preached some part of each year in Canaan parish until his resignation of the Rectorship of St. Paul’s Church, Norwalk, July 5, 1796.

In 1798-1799 they were without stated preaching for on Sept. 20, 1798 for some unexplained reason, a spirit of independence was manifested since it was voted “that the Society have the privilege to meet in the Church on Sun-

<sup>47</sup>. Quoted from *Early Sources* by Dr. Abbott.

day to attend public worship and on the same day Nathan Seeley was appointed to read in the church" and that there be no default it was also voted "that Colonel Tiffany, Capt. Betts, Seth Hamilton and Lewis Raymond be assistant readers.<sup>48</sup>

In addition to the hiring of ministers the society looked after the material fabric of their property. At a meeting held in April 1802 a tax of 1 cent on a dollar<sup>49</sup> was levied to be "laid out in plastering the Church, and that Aaron Comstock and John Raymond oversee the plastering."

On Dec. 23, 1802 it was voted "that Joseph Smith shall have \$50 for putting a south roof on the church, to be completed in April next to the satisfaction of the vestry for the time being, he the said Smith to find all the materials and to have the old shingles and nails. The old nails were wrought nails as those used in the new roof." This order for re-roofing the south roof of the church is most interesting as it, taken with the deed of James Hait describing the conveying of the Old Church Burying Ground property, fixes absolutely the position of the first Church raised 170 years ago this very day. The deed says that the property was to "be five rods in width from north to south and eleven rods in length from east to west and the east line to run 3 rods east of the east part of said church frame." Further the deed states that the property was bounded northerly by the highway. So without doubt the old church was built east and west facing west; which would give a north and south roof to the structure. Your Rector, Mr. Tuttle and I by using the deed describing the property and this order to reshingle the south roof have located almost exactly the walls of the old church.

### The First Church Described By One Who Knew It

The words in the deed and the order to reshingle the south roof locate the church and this agrees with the description of my great-great aunt, Mary Abbott DeForest,<sup>50</sup> who was the daughter of Jonathan Abbott, Jr., one of the founders of the parish. This woman lived and died on the DeForest homestead 1½ miles to the northwest of Smith Ridge on the road that connects upper Smith Ridge with the Bald Hill district of Wilton. I remember her well and had several interviews with her at the time I prepared an historical paper on Capt. Stephen Betts, twenty-five years ago. She attended the services in the old church throughout her girlhood.<sup>51</sup> She told me that the old pews were built forward from the side walls and so faced the middle aisle. There was no altar but a communion table in the center of the church with a communion rail around it. The pulpit was in the east end of the church. She told me of several vivid recollections connected with the old church services. A few old Indians attended the church services and were seated in the pews nearest the door for

48. Abbott's "Centennial Address of 1891."

49. That is each member of the Society paid one cent for every dollar he owned in taxable property.

50. Born in old Abbott Homestead, upper Smith Ridge in 1817; died in 1911. Daughter of Jonathan Abbott, Jr., and Polly (Olmstead) Abbott.

51. She was a girl 16 years of age when the first church, that of May, 1764, was torn down.



the convenient reason that they could be more quickly removed since several of them regularly went to sleep and snored so loudly that no one could attend to the service or the sermon.<sup>52</sup> She also told me that the people brought their Sunday midday meal and ate it in the church yard on pleasant spring and summer Sundays and then back into the church for a second Service. Ministers came about one-fifth of the Sundays and Yankee thrift meant to secure the best, both of their presence and their theology, while they were here. The colored servants of some few families came with them. She referred to the Betts and Richards families having slaves. You can see the tombstone of Jesse Betts who was undoubtedly a slave of the Betts family for his stone is thus inscribed:

JESSE BETTS—coloured  
died June, 1852

In the northeast corner of the old Richards' cemetery just north of the old Rock School House, now removed, near the southern end of Smith Ridge you can find today the graves of old Grace and Benjamin Richards, slaves in the family of Miss Diana Richards, all of whom were attendants with their Betts and Richard mistresses in the old church. Mrs. DeForest told me that the colored people came to the church not only for spiritual purposes but also to serve the congregation at the noontime church yard meal. She thought, too, that the Indians came as much for the food they were given at dinner time as from any spiritual motive. An incident vivid in her recollection was the stirring up of a hornet's nest one Sunday which made eating for a time uncomfortable. The present large stepping stone just outside the door of this church was the old horse block upon which, in front of the old church, the ladies alighted from their horses, ox carts and springless box wagons.

### Captain Stephen Betts, First Warden of the Episcopal Society

Here we pause in our narrative to do honor to Capt. Stephen Betts first warden of the Society, later St. Mark's parish, and a truly remarkable character. Mrs. DeForest told me that he was easily the outstanding figure and person of the Canaan parish of his day. Dr. Selleck of Norwalk refers to Capt. Betts as the Nehemiah of his day.<sup>53</sup> Capt. Betts was born in 1756 and at the age of eighteen he enlisted in Col. Charles Webb's regiment made up for the most part of Stamford men.<sup>54</sup> He it was who resisted Tyron's 2,000 men when they landed at Compo and helped Gen'l Sam'l Parsons of Lyme, Connecticut drive the British to their boats after the firing of Norwalk<sup>55</sup> and battle of Ridgefield. Hardly out of his teens Capt. Betts was at Bunker Hill helping to expend the 27 half barrels of powder, the stock of munition in that line. He was in the army operations about Boston until Gen'l Howe evacuated the city and sailed

52. Mrs. DeForest's recollections are the only personal testimony we have that Indians still lingered hereabouts at the time of her girlhood.

53. Selleck "Centenary of St. Paul's Church," p. 26.

54. Capt. Betts lived on Stamford side of Canaan parish (his home previously described in this paper.)

55. July 11, 1779.

to New York. Thence he went to New Jersey and was at the surrender of the British at Trenton. In 1777 he was at the battle of Princeton when he was commissioned captain. In July 1778 he fought at Monmouth but in July 1779 he was at home in Norwalk and resisted the landing of the British July 11, 1779. Capt. Betts was at Yorktown in 1781 and, one of the first to enter the British redoubts, he received a bayonet wound in his side.<sup>56</sup>

Captain Betts was a soldier of the Cross as well as the sword. He was a knightly soul, a devoted patriot and Christian gentleman, first warden of St. Mark's Church; the man to whom, under God, the Episcopal Church of Canaan parish is indebted for more than it has remembered or will ever know.

Mrs. DeForest whose recollections of the old Church I have just quoted also gave me a vivid picture of Capt. Betts. She told me that Capt. Betts was the godfather of many children of St. Mark's parishioners in the first years of the last century. She herself was one of the number of his spiritual children and with him the title godparent was not a mere meaningless term or one that denoted an empty office. This godchild of his said it was Capt. Betts' custom to visit systematically his godchildren, once at least every six months, and calling them up in line before him hear them say the Creed, the Lord's Prayer, the Ten Commandments and instruct them according to the baptismal charge "in all things which a christian ought to know and believe to his soul's health." Single minded Christian gentleman that he was, into whose Christian character the soldierly element entered to no small degree, he considered his vow of sponsorship a real thing, a most sacred obligation to be discharged to the limit.

### Captain Betts, the Link Between the Old Church and the Present One

Capt. Betts is a vital link between the old parish of St. Paul's, Norwalk,<sup>57</sup> the first church of "the professors in Canaan parish," and the present St. Mark's. This present property was secured from Mr. Richard Fayerweather<sup>58</sup> who, while not a churchman, was a particular friend of Miss Harriet Betts, a daughter of our patriot founder, Capt. Stephen Betts. The Society's committee was finding it difficult to secure a new site until Miss Harriet Betts pleaded with and finally prevailed upon Mr. Fayerweather to sell a portion of his property for the new church. This site cost \$200 of which amount Capt. Betts and Edward Nash gave \$100 each. On April 25, 1832 Capt. Betts was chosen to serve on the building committee with Edward Nash, Sam'l Raymond, Stephen Betts and D. S. Knight.<sup>59</sup>

Capt. Betts is therefore associated with the old Church, with the organization of the Episcopal Society of Canaan parish in 1791, with many years of wardenship in the old Church, with the purchase of the present site and with

56. Huntington's "Stamford," p. 232.

57. Capt. Bett's pew was number 14 in the list of pews of St. Paul's Church of 1786. He gave 200 pounds toward the building of this church, which took the place of the one the British burned. For several years he was a vestryman of St. Paul's, elected for the last time on April 25, 1791.

58. Selleck's—"Norwalk," p. 257.

59. The Parish Records, quoted by Dr. Abbott.

the building committee of the new church. He did not live to see it completed for this stalwart soldier of the State and Church passed away on Nov. 28, 1832, aged 76 years. He is buried in the old Church yard and his simple head stone reads. "In memory of Stephen Betts who died Nov. 28, 1832, aged 76 years." His wife Ruth Church survived him several years and is buried beside him while a few graves away lies Jesse Betts whose stone records the fact that he was "coloured."

On the large knoll in the center of Lakeview Cemetery there is a monument<sup>60</sup> erected to the memory of Capt. Stephen Betts.<sup>61</sup> There are many New Canaan people who think it marks his grave. It is a fitting monument to his memory but his mortal body sleeps as it should in the old church yard among fellow Churchmen for the protection of whose homes he fought and of whose children he was godfather and their instructor in the tenets of the Christian faith.

### The Present Church Building

Our narrative now comes to a description of this present church, consecrated May 6, 1834. I have already named its building committee but in addition to it a committee composed of Jonathan Abbott, Alfred Raymond, Daniel Bostwick and Daniel R. Warren had been appointed Jan. 22, 1833 to secure subscriptions for the erection of the church. An immediate response seems to have resulted and the church was built in 1833 for on Dec. 30th of that year Bradley Keeler was elected a standing agent, directed to ascertain defects about the church and cause of leaking and if possible to stop them.

On March 19, 1834 the pews in the new Church were rented to raise money to supply the pulpit and a "collector appointed to solicit subscriptions to pay what remains due for building said house."<sup>62</sup> No where can I find any reference to the building cost of the Church.

Let me now give a description of this present building as it was first built. It comes from the pen of the Rev. Charles R. Abbott,<sup>63</sup> one of the three men to have entered the ministry from this parish.<sup>64</sup> One of my choice possessions is Dr. Abbott's white stole given me (by his widow) upon my ordination in 1913. Dr. Abbott thus describes the building which he knew as a young man and of which he writes in his historical paper.

"The Church as first built had a hall across the front. At the west end of the hall a stairway led to a gallery over the hall. In the east end of the hall was the S. S. library. There were short seats against the east and west walls and two rows of pews in the square body or middle part of the room. There was at

60. Erected in 1898 by Hannah Benedict Carter chapter of D. A. R.

61. Capt. Betts apparently had four daughters and one son. Only two of the daughters lived to maturity. Neither of them left any children. They are all buried in the Old Church Burying Ground.

62. Abbott's—"Centennial Record."

63. Dr. Abbott, who was my great, great uncle, I remember very well. He never had a parish but was for many years superintendent of school number 1 in Brooklyn, N. Y. He was the grandson of Jonathan Abbott, a founder of the parish. Dr. Abbott built for his summer home the brick house on Oenoke Avenue at present owned by Dr. A. Benson Cannon.

64. The others are the Rev. Lyman Bleecker and myself.





ST. MARK'S CHURCH

D. PUTNAM BRINLEY, A. N. A.

that time no recess for the chancel and altar as now. There was an enclosed reading desk within the chancel where the whole services were said, and back of this and above it was the enclosed high pulpit to be entered by a door at the back of it which led to a very small vestry or robing room, a lean-to against the rear of the building. On the top of the front end of the building was a square cupola with the points extending up from each of the four corners. The windows were square cornered with comparatively small plain glass panes."

This was the building which Bishop Brownell consecrated May 6, 1834. His letter of consecration is of genuine interest since this church is now the oldest consecrated building in the town. Moreover it is in this letter of consecration that the name of "St. Mark's" first appears.

### Bishop Brownell's Letter of Consecration

"Whereas, sundry good people of the town of New Canaan have erected a building for the worship of Almighty God according to the Liturgy and offices of the Protestant Episcopal Church and have requested that the same may be consecrated agreeably to the usages of said church,

Now therefore, be it known that I, Thomas Church Brownell, by divine permission Bishop of the Diocese of Connecticut did this day duly consecrate the said building to the service of Almighty God for the reading of His holy word, for celebrating His holy sacraments, for offering to His gracious Majesty the sacrifices of prayer and thanksgiving, for blessing the people in His name, and for the performance of all other holy offices agreeable to the doctrines, liturgy and worship of the Protestant Episcopal Church in the United States of America, and that the same did dedicate as aforesaid by the name of St. Mark's Church for the sole use of a congregation in communion with the Protestant Episcopal Church in the diocese of Connecticut.

In witness whereof, I have hereunto set my hand and affixed the Episcopal seal of the Diocese this sixth day of May, in the year of our Lord 1824 and of my consecration the fifteenth."

### Possible Origin of the Name of St. Mark's for the Parish

Before this time so far as I can discover in the records the parish was known as the "Episcopal Society in Canaan Parish." It was an old church custom, since early days, to name a church for the saint nearest whose festival some action of local interest, such as an organization or a consecration date, should occur. The organization of this parish was effected Nov. 15, 1791 but at that time it kept its old title of "the Episcopal Society in Canaan Parish." It is a fact, however, that the building committee for the new Church was appointed April 25, 1832 and April 25th is St. Mark's Day. On the same day it was voted to build a stone fence on the east of the lot and across the front. Whether this action of appointing a building committee on St. Mark's day and fencing off the property on St. Mark's day gave the parish its name, I cannot be



certain; it may be conjectured to be a probability until evidence in records proves it otherwise.<sup>65</sup>

### The First Resident Minister

The first minister who really lived within the parish was the Rev. Chas. J. Todd<sup>66</sup> who was also in charge of the Ridgefield parish. He was to live one-half the time in New Canaan parish and one-half the time in Ridgefield. He made his New Canaan home in the homestead of Jonathan and Polly Abbott which once stood at the upper end of Smith Ridge on the present property of Mr. Harold B. Clark. I remember the old house well. It stood just back of the large maple trees on the east side of the road and a few feet southwest of the children's playhouse on Mr. Clark's estate.<sup>67</sup> Dr. Abbott remembers this residence of Mr. Todd with his father and says he was much impressed by Mr. Todd's big dictionary, his commentaries and church histories and his good sorrel horse named Hector. Dr. Abbott became a noted educator of Brooklyn, N. Y. On his tombstone in Lakeview Cemetery is inscribed "a teacher for fifty years." The famous dictionary, commentaries and church histories may well have been the inspiration that fired the boy's ambition. At any rate I am confident the good sorrel horse, Hector, knew every turn of the road from the Abbott homestead to St. Mark's, a distance of three miles, and from the homestead north to St. Stephen's, Ridgefield, seven miles.

### Some Parish Anecdotes

Let me now give some anecdotes of parish life gleaned from the records of the years and not to weary you with details or figures let us pick out some of the more interesting and humorous details.

Sept. 5, 1844. The Rev. David Short of Ridgefield was invited to supply the pulpit of St. Mark's Church one-half of the time till next Easter for \$5 a Sunday "or more if he cannot be secured for less"—Yankee thrift that.

The Rev. David Ogden was an early Rector and serving twice, his two dates were 1837-1842 and 1843-1844. He may be said to have been the first full time Rector and he was the first to have been instituted. His salary was \$500 a year. He was a man of deep spiritual character, real learning and a sense of humor. His daughters kept a school in the village. He made a deep impression on his people which is evidenced in the chancel window, placed in his memory. He it was who ordered the removal from the top of the church of the rooster which served as a weather vane. His reasons were specific for he is said to have remarked "that so promiscuous a bird was no fit inspiration or guide for his congregation." I am told that this weather vane is in the possession of Dr. Ogden's descendants in Wilton.

65. The original grant of land to "Church of England professors" in Norwalk came on Feb. 11, 1733, and the name St. Paul seems to have been early adopted. St. Paul's Day is Jan. 25th so the Norwalk founders would be following ancient tradition.

66. He served from 1830-1834.

67. Mr. Clark has removed the old chimney and Abbott hearthstone bearing the date of 1809 to the hall fireplace of his own home.



May 20, 1853. "Resolved that D. S. Rockwell be requested to call on Jonathan Ostrander and offer him \$25 (50 cents a Sunday) for his services as musician and leader of the choir for the ensuing year and also to pay him for the use of his old melodeon." Noteworthy as a record of service is that of Mr. W. Samuel Raymond who was organist for thirty-six years from 1881-1917.

April 7, 1856. "Resolved that Alfred Raymond, S. P. Tuttle, Stephen E. Keeler, S. E. Ogden and others be and hereby are allowed to erect sheds for the better protection of their horses and carriages from the weather while attending church; said sheds to be placed on the rear of the church lot and to be used for no other purpose than their ordinary and legitimate use—the said Raymond, Tuttle, Keeler, Ogden and their associates, their heirs and assigns to have the privilege of renting, selling and otherwise disposing of said sheds subject to the above mentioned conditions and the said Raymond, Tuttle, Keeler, Ogden, and their associates are to pay to the treasurer of this society an annual rent for the above privilege of one cent per annum. The above lease to be in force as long as the property is owned by this society and the foregoing conditions are complied with."

These sheds still stand, protecting automobiles rather than horses and it is a grave question whether this is legal in view of "the specific use" referred to above. In any event I would suggest that if the parish is in financial difficulties that the rent of "one cent per annum" be collected from the heirs and assignees of the first owners of the horse sheds.

April 3, 1865. "Voted that a lock and key be put upon the organ and none allowed to use it but the organist and those preparing themselves to be such." I mention this not alone because of the lock and key, although that has its humour, but because this is the first recorded notice of the organ. Apparently the first musical instrument succeeding the old tuning fork was Mr. Ostrander's "melodeon" which he supplied with his services as musician for fifty cents a Sunday.

This arrangement did not last long for the first old reed organ was purchased during the rectorship of the Rev. William Long,<sup>68</sup> 1852-1855 while the present organ<sup>69</sup> was given in 1889 by Mr. Frederick W. Lockwood<sup>70</sup> in memory of his son Harry Lockwood.

To come back for a bit to the present church. It would be difficult to recognize this present structure in the words descriptive of the original building of 1834. At a meeting held Aug. 8, 1857 it was decided to remodel the church according to certain plans submitted. "The principal changes were taking out the gallery, throwing the hall across the front into the main room, making a porch, tower, steeple, changing all the windows from square to circular tops and with small panes, making a basement room under the rear

68. DesBrisay's "Historical Notes" in parish record.

69. List of gifts compiled by Altar Society in 1907.

70. A generous benefactor. He was lost at sea on a journey to Europe. He built the large house now owned by Mr. Fischer on Fischer's Hill.

of the church, taking away chancel rail, desk and pulpit and making a place for chancel and altar by extending the robing room in the rear of the church."<sup>71</sup> During these repairs the congregation worshipped in the old Town House west of the church afterward the Congregational Parsonage now the home of Mr. More. These changes in the building cost nearly \$3,500 and a deficit of \$1,200 was reported by the committee. The society ordered the vestry to surrender the "ecclesiastical stock" belonging to the society to the bank and apply the proceeds on the deficit. In January 1859 the money was borrowed of the Norwalk Savings Bank and the treasurer was authorized to give a mortgage on the church. The remodeled church was reopened<sup>72</sup> by Bishop Williams on May 12, 1858 during the rectorship of the Rev. William H. Williams.

### The Rectory

As long ago as April 5, 1847, the society thinking about a Parsonage, the vestry was authorized to secure a convenient location. While the records frequently mention discussion of the matter nothing was actually done until 1881 when the committee appointed by the parish secured for the site a lot of Dr. Sam'l St. John for \$750. At that meeting of April 5, 1881 a committee was appointed to proceed with plans for the erection of a house not to exceed \$1,500. At the next meeting the limit was \$2,000 and on June 29, 1881 it was extended to \$2,250. On April 1, 1882 it was ascertained that the expenditure had been \$3,359.32 and that the rectory had a \$650 mortgage.

This old Rectory was first used in 1882 and continued to be the Rectory until 1923 when it was sold upon the purchase of the present Rectory, then known as the Grosvenor property.

### Guild House

A meeting was called March 5, 1893 to consider the plan of erecting a guild house. Mrs. Neide, wife of the Rector, was very active in raising subscriptions for this project and on March 5, 1893 reported \$252 on hand. Miss Katherine Bright promised to raise \$1,400 on condition that the parish house should be erected and completed free from all debt and mortgages and that its erection should not involve directly or indirectly the parish in any debt whatsoever.<sup>73</sup> This was accomplished thanks to Miss Bright and Mrs. Neide and the indefatigable effort of the Ladies Sewing Society. Experiences with mortgage debts on the remodeled Church in 1857 and the old Rectory in 1881 had made the ladies very leery of mortgages and debts. Apparently the ladies had their way for the present Guild House was erected in 1893 nor can I find any reference to any indebtedness on it.

71. Dr. Abott's "Centennial Address."

72. DesBrisay's "Historical Notes."

73. Parish Records.

## The Sunday School

The Betts family must be given credit for the origin of St. Mark's Sunday School. I have already referred to Capt. Stephen Betts' care as a godfather of his many godchildren. This must have been an inspiration to his daughter, Miss Esther Betts, for she it was who founded the school in 1833<sup>74</sup>. She embodied the offices of superintendent, organist, librarian and teacher in her energetic person,<sup>75</sup> for in her day there was no elaborate Sunday School organization.

True to her inheritance of Betts thoroughness and devotion to duty—Miss Esther went to Trinity Church, New York, in the early 1830's and spent several Sundays studying the Sunday School administration inaugurated and carried on in that venerable parish.

The school had its quarters in the church building from its organization in 1833 until the improvements of 1857 provided a basement in the rear of the church under the chancel. This became the Sunday School room with the S. S. library in the little gallery under the steeple. Here the school was housed until 1893 when the present parish house was built.

### Some Outstanding Parish Leaders

St. Mark's has had a long list of devoted adherents. Time forbids the mention of many of these but personality in action makes history and I must speak of a few.

After Miss Betts and her illustrious father had passed out of the life of St. Mark's the name that attached to itself great prominence is that of Captain Sereno E. Ogden,<sup>76</sup> who owned the present Town Hall Cottage. From 1843 to 1865 he was a member of the vestry and continuously clerk for that period of time. To him we owe the splendid records of those 22 years. He was devoted to every interest of the parish and especially the Sunday School. St. Mark's owes much to his memory who, for a quarter of a century amid all the storms of parish vicissitude, kept a firm hand on the wheel and undaunted by dangers or trial steered a straight course to the haven where he would be. He was succeeded in his work in the Sunday School by Mr. Wm. E. Street who later moved to Darien and became prominent there in affairs of St. Luke's parish. Then for years Mr. F. E. Weed, father of Wm. F. Weed served, to be succeeded by Mr. G. F. Lockwood, who in turn was succeeded by Mr. Henry F. Curtis who was the superintendent in my boyhood days.

Of outstanding ability and leadership in the life of the town and parish was Prof. Samuel St. John.<sup>77</sup> Born in New Canaan March 29, 1813 he graduated from Yale College in the class of 1834. For a number of years he was Professor

74. DesBrisay's "Historical Notes."

75. Miss Esther Betts became Mrs. Lewis Raymond and lived the latter part of her life in Norwalk. She died June 19, 1881 and is buried beside her father, Capt. Betts, in the old church yard.

76. He was a brother of the Rev. David Ogden—Rector from 1837-1844.

77. Junior Warden at the time of his death.



of Chemistry in Western Reserve College, Hudson, Ohio. In 1856 he was appointed Professor of Chemistry and Medical Jurisprudence in the College of Physicians and Surgeons of N. Y. City which position he held until his death in 1876. On July 4, 1876 the year of his death he gave an Historical Address<sup>78</sup> commemorating the organization and history of the town. Dr. Willard Parker paid Dr. St. John the following tribute, "I don't say that I have never seen a greater man in the profession, but taking him all and all I have never known a greater and better man than Samuel St. John."

### The Parish Receives and Gives Missionary Aid

It is a fact of missionary importance and interest in parish history that there are frequent references to sums of money granted to St. Mark's by the Archdeaconry of Fairfield County. From 1837 until 1880 there occur references of such missionary grants. We were what you call an aided parish—a recipient of domestic missionary grants. Under date of Dec. 13, 1880 I find this entry; Resolved "that C. T. Raymond be a committee in behalf of this parish to make a formal offer to the Rev. George S. Pine of Bridgeport of the Rectorship of this parish at the salary of \$600 per yr. exclusive of the aid received from the Archdeaconry of Fairfield."<sup>79</sup> In no one of these frequent notices is there any statement of the amount of this aid. Let no one in this parish ever declare himself an unbeliever in Domestic Missions since apparently from 1837 until 1880 we were recipients of domestic missionary grants.

Of equal importance, in a missionary way, is the generosity of this parish in its contributions for special educational and missionary objectives. In one of the parish records there is an unusually careful listing of all communion alms and special offerings. From 1842 through 1871 your predecessors in this parish were giving generously for such objects as Kemper College now Nashotah Seminary, for the missionary work of Bishop Chase in Illinois, for the Christian Knowledge Society, for Aged and Infirm Clergy Fund, for the Freedman's Bureau, for Missions in Fairfield County, for Bishop Williams Mission in China, for the Missions in So. Carolina, for the endowment of Berkeley Divinity School, for Bishop Whipple in Minnesota, for Bishop Tuttle in the Northwest, for The Keble Memorial Fund, for the Society for the Increase of the Ministry. For these and other causes hundreds of dollars in specific amounts ranging from a few dollars to gifts of \$100 went to the upbuilding of the work of the church at home and abroad.

### How the Special Funds Were Raised

Of equal interest are the sources from which these special funds were derived. Communion alms, offerings, and many interesting social functions and parish entertainments provided the money. There were hard workers then

78. Upon the centennial of Declaration of Independence and given at the written request of New Canaan citizens.

79. The year 1880 was the last time the parish was aided.

as now. Apparently the Ladies Sewing Circle has always been a kind of a fairy godmother to the parish. In memory of these early workers I must list just a few of the items of interest. In 1864 these special gifts amounted to \$827 and that year charity began at home for they gave \$735 to pay off the debt on the church. In 1866, June 27, 28, 29, a festival in the old town hall netted \$353.92 for painting the church. On July 7, 1867 a Strawberry festival brought in \$60 for the Sunday School library. On Dec. 29, 1867 "E. Hoyt's magic lantern and Mrs. Keeler's supper" netted \$85.00. Apparently these suppers in the old farm house on Smith Ridge were annual events in the month of December from 1859-1870. On Feb. 14, 1867 a supper and reading by the Rector secured \$80.00.

### What is Ritual?

This parish is responsible for an interesting definition of ritual from the lips of that witty prelate, Bishop John Williams. From 1880-83 the Rev. George S. Pine was the Rector. He was a faithful pastor, a scholar and a very delightful character but for this parish there were those who thought him a "high churchman" and too ritualistic. Accordingly when the Bishop came, two ladies,<sup>80</sup> prominent in the Sewing Circle and church affairs generally, spoke of the Rector's "high churchmanship." The Bishop thought their strictures too trivial for serious consideration and told them so. Whereupon one of them asked "Well, then, Bishop, what is ritual anyway?" "My dear ladies," came the reply, "ritual is anything you are not used to."<sup>81</sup>

### Later Improvements in the Church Interior

After 1857 there were practically no structural changes in the church, with the exception of the installation of a furnace in the 1880's, until 1921. In that year the chancel of the church was deepened, the choir removed from the body of the church to the chancel and this great improvement was a memorial to Carrie Ransom Thayer. At this time, too, the pews were given their present color (they formerly were a lead gray) while the golden oak of the old choir and chancel furniture was mercifully removed. The repainting of the church exterior in white was a vast improvement over the curious brown—the familiar color of the church in my boyhood.

### Later Family Names in the Parish

Earlier in this address I mentioned the family names of the founders of this parish, forty-one in number, of which all but seven leave descendants direct or collateral in this town and parish today. Later generations of loyal adherents have added the names of Monroe, St. John, Tournier, Benedict, Olmstead, Street, Church, Ogden, Curtis, Travis, Bliss, Hoyt, Scoville, McKendry, Brinckerhoff, DeForest, Davidson, Purdy, Crofoot, Flandreau, Davenport,

80. Mrs. James Tournier and Mrs. Stephen E. Keeler.

81. Told me by my grandmather Mrs. Stephen E. Keeler.

Lounsbury, Messinger, Wakeman, Chichester, Bossa, Simmell, Rockwell and others. To the list of founders and their immediate successors must be added in grateful appreciation the names of many families who have adopted the hills and valleys of old Canaan Parish for their beautiful homes. In my lifetime the town in its outlying ridges and localities has been rebuilt. St. Mark's is fortunate that so large a number of these new arrivals are like the first generation, "professors of the Church of England." My mind travels backward and I see them coming into the fellowship of this old shrine of Apostolic faith and practice. Bright, Parker, Lindley, Bond, Child, Patterson, Gerrish, Sloane, Graham, Pegram, Coffin, Grannis, McLane, Burr, Frothingham, Litchfield, Brinley, Bleeker, Thayer, Rumbaugh, Clark, Adriance, Streit, Hartshorne, Cox, Coit, Hatfield, King, Shapleigh, McMullen, Browne, Baldwin, Parker, Lane, Whittemore, Ashwell, Bridgman, Stokes, Valentine, Bensen, Schweppe, Greenleaf, Cammann, and many others whose names are new to me, but who entering into the labors of those who have gone before have fellowship in the mystical Body of Christ—the Communion of Saints.

### Parish Endowments

The endowments of the parish while not large represent a loving interest, here gratefully recorded. From the Ezra Seymour estate \$1,200,<sup>82</sup> Ellen McIlvaine Bond \$1,000, Lucretia Ayres \$100, Julia Warren \$500, Sophia (Raymond) Brown—(Mrs. Seeley Brown) \$5,000, Sarah Jane (Raymond) Lockwood—(Mrs. William Lockwood) \$2,000, Annie Weed \$300, Mr. Sturgis Coffin \$1,000. These gifts, in every instance by bequest, amount to \$11,100.

### A List of Rectors With Their Dates

St. Mark's has had a singularly fortunate experience in the leadership of its clergy. There have been the usual ups and downs in parochial administration but in no instance has open rupture between priest and people occurred. The short rectorships of the earlier years seem to have been occasioned, for the most part, by failure adequately to provide for the Rector's salary. The list of Rectors and their tenure of office is appended here for it has reference value and has not been made before.

1830-1834 Rev. Chas. J. Todd (Half time in Ridgefield)  
 1836-1837 Rev. Jacob L. Clark (Half time in Ridgefield)  
 1837-1842 Rev. David Ogden  
 1843-1844 Rev. David Ogden (Resigned in ill health. Died 1845)  
 1845-1846 Rev. William Everett  
 1846-1852 Rev. David H. Short  
 1852-1855 Rev. William Long  
 1855-1858 Rev. William H. Williams

<sup>82</sup>. Mr. Seymour originally left the parish \$5,000 but an unfortunate law suit reduced it to \$1,200. (Des-Brisay's "Notes.")



1859-1864 Rev. William H. Cook  
 1864-1874 Rev. William H. DesBrisay  
 1875-1879 Rev. Isaac William Hallam  
 1879-1880 Rev. Thomas B. Fogg  
 1880-1883 Rev. George S. Pine Ret'd, 66 Benefit St., Providence, R. I.  
 1884-1887 Rev. H. L. Myrick  
 1888-1889 Rev. M. M. Fothergill  
 1890-1918 Rev. Robert Howland Neide, D.D. (Died in office)  
 1918-1933 Rev. Charles Lawrence Adams. (Died in office.)  
 1933- Rev. Michael Roy Barton

### The Past, a Challenge to the Present

What a challenge the record of past heroisms and loyalties gives us. It took great strength of conviction and purpose to lay the foundations which we enjoy today. As we rise up and call these founders "blessed" may we re-dedicate our lives to carry on their work with a new zeal and devotion. What better slogan for action can we have than the words of the Class<sup>83</sup> motto of my boyhood days in St. Mark's Sunday School, "Watch ye, stand fast in the the faith, quit you like men, be strong."<sup>84</sup>

"Almighty and everlasting God, who dost enkindle the flame of thy love in the hearts of the Saints; grant to us, thy humble servants, the same faith and power of love that, as we rejoice in their triumphs, we may profit by their examples; through Jesus Christ our Lord."<sup>85</sup>—Amen.

83. Taught by Miss Nancy Hoyt Olmstead, my public school teacher for three years, and Sunday school teacher for seven years, all in all the most gifted teacher I have ever known.

84. I Corinthians, 16:13.

85. Book of Common Prayer, p. 258—Collect for A Saint's Day

*In*  
 Memory of  
 STEPHEN BETTS,  
 who died  
 Nov. 28, 1832  
 Æ. 76 years.



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Those who would search more particularly for local historical information will find the following original sources helpful:

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### *Recollections and Reminiscences—*

Scrap Books to the number of eight, in the Library of the Historical Society. These contain miscellaneous letters published in the New Canaan Messenger from 1882-1897 contributed at the instigation of the Society by various old residents. They represent the richest source of data available in no other place, but up to the present time not indexed.

### *A General History of the Town Down to 1901—*

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A great many family histories have been published but most of them are available only in large or special libraries such as the New York Public Library at 42nd Street and Fifth Avenue or the State Library at Hartford. Most genealogical data exists only in unpublished form in the State, county and municipal archives and in the collections of historical societies and the American Genealogical and Biographical Society of New York. The firm of Goodspeed, Inc., 7 Ashburton Place, Boston, Mass., issues a list of all genealogies that exist in book or pamphlet form for public distribution.

The following is a list of New England families that have published genealogies. There are many others of southern families.

The New Canaan Historical Society has been collecting genealogical data for many years and maintains a filing cabinet especially for this purpose. The Society welcomes all such information and will supply blanks for the tabulation of genealogical data.

#### A

Abbott, Adams, Appleton, Arnold, Aspinwall, Atkins, Atwater, Avery Ayres.

#### B

Babcock, Bacon, Bailey, Baker, Baldwin, Ballard, Ballow, Bancroft, Barber, Barker, Barnes, Barrett, Bartlett, Barton, Bates, Batchelder, Bayard, Beach, Beard, Belden, Beecher, Bell, Bellows, Bennett, Benson, Bicknell, Bigelow, Bingham, Bishop, Bixby, Black, Blake, Blanchard, Bliss, Boardman, Bogardus, Bolton, Booth, Bouton, Bowen, Bradley, Brewster, Brinckerhoff, Brooks, Brown, Bulkley, Burgess, Burrill, Burton, Butterfield, Button.

#### C

Cabot, Caldwell, Campbell, Carpenter, Carter, Carver, Cary, Catlin, Chamberlain, Chandler, Chapin, Chapman, Chase, Cheney, Child, Claflin,

Clarke, Cleveland, Cochrane, Cody, Colburn, Collins, Colton, Conant, Coolidge, Cotton, Cox, Crane, Crawford, Crosby, Cross, Culbertson, Cummings, Curtis.

## D

Daniels, Dart, Davenport, Davies, Davis, Davison, Dawes, Deforest, De Haven, Dennison, Dixon, Dodd, Dodge, Donaldson, Doty, Douglas, Dow, Drake, Du Bois, Dudley, Demster, Dwight.

## E

Eastman, Eaton, Edwards, Eliot, Ely, Emerson, Endicott, Engle, Erskin, Everitt.

## F

Fairbanks, Fales, Fanning, Farmer, Farnsworth, Farrington, Farwell, Fenwick, Ferguson, Field, Fish, Fisher, Fiske, Fitch, Flagg, Flanders, Fletcher, Foote, Ford, Forrest, Foster, Fowler, Fox, Francis, Freeman, French, Frisbee, Frost, Frothingham, Fulton.

## G

Gale, Gallup, Gardner, George, Gilman, Glen, Goodrich, Goodridge, Goodwin, Gorham, Gould, Greely, Green, Greenleaf, Gregory, Griswald, Graves, Gurley, Gutherie.

## H

Hadley, Haight, Haines, Haynes, Hale, Hall, Hamilton, Harlan, Harmon, Harrington, Harris, Harrison, Harvard, Hastings, Hatch, Hatfield, Hawley, Heath, Henderson, Henry, Higgins, Hildreth, Hill, Hilton, Hoadley, Hodges, Holbrook, Hollingsworth, Hollyday, Holmes, Horton, Houghton, Houston, Howard, Howe, Hoyt, Hubbard, Hughes, Humphrey, Huntington, Hurlbutt, Hutchinson.

## I

Ingalls, Ingersoll, Ingraham.

## J

Jackson, Jarvis, Jayne, Jennings, Johnson, Johnston, Jones, Jordan, Judd.

## K

Keeler, Kelley, Kellogg, Kelsey, Kent, Kerr, Keyes, Keyser, Kimball, King, Kingman, Kirk, Kirkbride, Knox.

## L

Landon, Lane, Lapham, Lawrence, Lee, Leland, Leonard, Lesslie, Lewis, Lincoln, Litchfield, Little, Lloyd, Lobdell, Long, Loomis, Lord, Lundy.

Mc

McAusland, McClain, McCreedy, McDonald, McManus.

M

Mann, Marsh, Marshall, Martin, Marvin, Mason, Mather, Mead, Messinger, Middlebrook, Miller, Miner, Mitchell, Montgomery, Moore, More, Morgan, Morrill, Morris, Morrison, Morse, Morton, Mullikin, Munroe, Murphy.

N

Nash, Neal, Nesbit, Newton, Noble, Northrup, Norton, Noyes.

O

Olcott, Olin, Otis, Owen.

P

Page, Paine, Palmer, Parker, Parsons, Partridge, Patten, Patterson, Paxton, Peck, Perkins, Perry, Peters, Phelps, Phillips, Pinkham, Pinney, Piper, Platt, Porter, Potter, Powell, Powers, Preston, Price, Purdy, Putnam.

R

Rankin, Ray, Raymond, Reed, Redfield, Reynolds, Rice, Richards, Richardson, Ritter, Roberts, Robinson, Rockwell, Rogers, Root, Russell.

S

St. John, Salter, Sanford, Sargent, Scott, Seely, Selleck, Seymour, Shaw, Shepard, Sherman Simmons, Smith, Snow, Spooner, Sprague, Stark, Stearns, Steele, Stevens, Sterrett, Stevenson, Stewart, Stokes, Silliman.

T

Taliaferro, Talmadge, Taylor, Thacher, Thayer, Thomas, Thompson, Tilley, Torrey, Townsend, Treadwell, Trowbridge, Trumbull, Tucker, Turner, Tuttle.

V W

Valentine, Wade, Wadsworth, Wakeman, Walker, Wallace, Walter, Ward, Warner, Warren, Waterbury, Watson, Watts, Webb, Webster, Weeks, Wells, Wheeler, White, Whittemore, Whitney, Williams, Wilson, Winslow, Winthrop, Wolcott, Wood, Worden, Wright.

X Y Z

Yale, Young.

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## DOCUMENTS

Too numerous and miscellaneous to list here in detail, is the collection of deeds, journals, letters, old ledgers, commissions, wills, etc., which have been deposited with the society for preservation. They form a most interesting and illuminating record of our past and will become more valuable to succeeding generations. Most of them are kept in the vaults of the bank and only copies displayed for research. Among these may be mentioned:

Seven documents dealing with slaves in Canaan Parish.

Three papers bearing signatures of the signers of the Declaration of Independence for Connecticut—given by Mr. J. J. Barrett.

Lincoln's signature on a pardon to Roswell McIntyre—given by Mrs. Benjamin P. Mead.

Bishop Seabury's signature on a Concordat—given by Mrs. Viola E. Hall.  
Deed to the old Parade Ground.

Will of Caesar, slave of Abijah Comstock.

Altogether about 250 original documents.

This collection has grown considerably during the past year owing to the interest awakened by the "old house research." The Society encourages the tendency to deposit such papers in its safe keeping or where owners do not wish to part with originals, copies or photostats are most helpful.

## LAND RECORDS

A filing cabinet contains abstracts of all land transactions in Canaan from 1681-1801 compiled from the Norwalk Land Records, also the "Acts of the Proprietors" of Norwalk designating the layout of our first highways.

This will be supplemented by a similar collection from the Stamford records as funds permit.

## ARTICLES

Beside books and documents, there have been deposited with the Society since 1880 some two hundred or more interesting examples of the early household arts of the town, ranging from needlework to furniture. Curios, heirlooms, and objects which are rich in associations help those of today to form a more realistic picture of our past.



## GENEALOGY OF

First from

Second from

Third from

Fourth from

Fifth from

Sixth from

Seventh from

Eighth from

Ninth from

Tenth from

## GENEALOGY OF

First from

Second from

Third from

Fourth from

Fifth from

Sixth from

Seventh from

Eighth from

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